

# *The* LUTHERAN



NOW THANK WE ALL OUR GOD  
Christian families are grateful

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5 CENTS

# Oil Change for the Lord

HERE IS A TRUE STORY from Japan.

Owaki-San is a 19-year-old mechanic at a garage called "American Motors" located in, of all places, Nagoya, Japan. One day he agreed to come to the missionary's home early on Monday morning to change the oil in the mission automobile.

The two of them, missionary and mechanic, were chatting of many things as Owaki-San busily unplugged the oil tank and drained out the old oil, gritty with the dust and dirt of Japan's many unpaved roads. Then he poured kerosene through the motor before putting in the clean, thick, new motor oil.

The job required less than an hour. Soon Owaki-San was through and changing from his greasy coveralls into street clothes. Said the missionary, "How much do I owe you for this special service?" For, you see, the young mechanic does not usually go to work until 9 A.M., but on this particular morning came to help the missionary at 7:15 A.M.

"Please, sensei, listen to what I want to say. If you try to pay me for this work, I shall be deeply hurt. This is not the garage, but separate work which I am not doing for pay, but in order to help you in your work of evangelism. Sensei, your car is very important for your work and I want to help you take care of it!" replied the young man.

"Yes, Owaki-San, I understand your feeling and appreciate your help very much. I admire you for your fine spirit," declared the missionary, while putting his wallet back into his pocket.

Owaki-San has only recently been coming to hear the Gospel, but already he has caught something of its meaning. He has little of silver and gold to give for the work of the Lord, but he is giving such as he has, even his spare time. May it not be said of him that not even in all the churches is there a finer sense of stewardship?

HAROLD G. DEAL, JR.

## *The* LUTHERAN

*News Magazine of the United Lutheran Church in America*

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# THE CHURCH IN THE NEWS

## CHEY fund is three-fourths pledged

Last week there were brightening hopes for prompt success in the United Lutheran Church appeal for \$6 million for its colleges and seminaries. Church leaders had felt sure by the end of 1951 (when final payments on CHEY pledges are due) the full \$6 million will have been secured. But they suspected that a good bit of follow-up campaigning would be necessary to reach the goal.

As things looked on May 4, the Christian Higher Education Year appeal would result in decisive success in the very near future. Total reported to THE LUTHERAN that day was \$4,608,001. For various local reasons some synods did not yet have their campaigns in full swing. No synod had yet received final word on the results in every congregation.

The South and the Far West were conspicuously in the lead. Six Southern synods had gone 25 per cent beyond their quotas. The Michigan Synod, which led all the others, had been exceptionally fortunate. One man gave \$100,000 for Wittenberg College. Even without this gift Michigan was 15 per cent over its quota.

Three large eastern synods would have to be responsible for final success or failure in the CHEY appeal—Central Pennsylvania, Ministerium of Pennsylvania, New York. These three are assigned nearly half of the \$6 million quota.

## Tulloss won't predict

CHEY Director Rees Edgar Tulloss tried to conceal his optimism in a calm statement on May 4. "In its response to CHEY's challenging opportunity, our beloved United Lutheran Church in Amer-

## Reports from Synods on May 4

| Synod                      | Pledged    | Percentage |
|----------------------------|------------|------------|
| Michigan .....             | \$ 156,359 | 325        |
| North Carolina .....       | 340,488    | 166        |
| Canada .....               | 198,998    | 152        |
| Georgia-Alabama .....      | 30,292     | 112        |
| South Carolina .....       | 138,562    | 105        |
| California .....           | 75,419     | 102        |
| Florida .....              | 15,216     | 101        |
| Pittsburgh .....           | 450,000    | 100        |
| Rocky Mountain .....       | 17,330     | 99         |
| Northwest .....            | 315,000    | 96         |
| Ohio .....                 | 400,421    | 95         |
| Illinois .....             | 245,691    | 90         |
| Virginia .....             | 100,764    | 80         |
| Kentucky-Tennessee .....   | 37,205     | 77         |
| Midwest .....              | 49,529     | 65         |
| Ministerium of Penna. .... | 747,525    | 65         |
| New York .....             | 470,499    | 63         |
| Maryland .....             | 163,924    | 60         |
| Pacific .....              | 15,338     | 58         |
| Nova Scotia .....          | 9,580      | 56         |
| Mississippi .....          | 1,000      | 50         |
| Indiana .....              | 55,000     | 50         |
| Central Pennsylvania ..... | 438,580    | 48         |
| West Virginia .....        | 11,100     | 42         |
| Western Canada .....       | 22,000     | 40         |
| Texas .....                | 12,620     | 37         |
| Nebraska .....             | 32,000     | 35         |
| Iowa .....                 | 27,799     | 32         |
| Wartburg .....             | 22,562     | 26         |
| Kansas .....               | 6,000      | 12         |
| Slovak Zion .....          | 1,200      | 6          |
| Icelandic .....            | .....      | .....      |

**\$4,608,001**

ica has again demonstrated its mature strength and its real devotion.

"There is still much to be done. It would be presumptuous to predict final results in detail. We now know that if present promises by congregations not yet active are fulfilled in later participation, the appeal will end in a notable victory! God be praised!"

### Communist named as Lutheran bishop

Hungarians this month put up the name of Laszlo Dezser, a card-carrying Communist, to replace Lajos Ordass as bishop of the Banya diocese of the Lutheran Church.

He was the only candidate nominated by the district council. Election will be by ballot, with results announced June 6.

Dezser is 36, and was formerly the Lutheran minister to students in the Budapest area. He is now editor of *Evangélikus Elet*, pro-government Lutheran paper.

No word had come from Budapest by May 8 regarding release of Lajos Ordass from prison. An appeal for his pardon had been made by church officials upon the suggestion of government leaders.

A report was received by THE LUTHERAN this month that a half-dozen Hungarian pastors have recently been suspended from their parish duties. "Anyone who disturbs the friendly relations of

the state and the church has to leave his place in the church," had been the threat of Dr. Ivan Reok, president of the Hungarian Lutheran Church.

### Place chosen for World Council assembly

Definite choice of Northwestern University, in Evanston, Illinois, for the 1953 assembly of the World Council of Churches has been announced. Six U.S. locations had been proposed, and final choice was between Northwestern and Cornell.

The first assembly of the Council was in Amsterdam, the Netherlands, in 1948.

### Clear way for New Jersey Synod

It will be legal for New Jersey Lutherans to form a synod next month. An act of the state legislature authorizing such an organization to apply for incorporation was signed in late April by Governor Alfred E. Driscoll.



FIRST LINE OF DEFENSE

Governor Driscoll signs bill, witnessed by Pastor Albert Stauderman, Dr. H. Torrey Walker, Pastor Edwin Knudten, State Senator Alfred Littell, Pastor George Miller

May 17, 1950

"It's legislation like this that is our first line of defense," said the governor. "The whole hope of the world lies in the effects of consecrated Christian activity."

Delegates from 129 of the 140 United Lutheran congregations in New Jersey will meet in Trenton June 19-21. These congregations will be dismissed from their present membership in the Synod of New York (74 congregations), Ministerium of Pennsylvania (41), and Central Pennsylvania Synod (20).

A Synod of New Jersey, consisting of congregations in the northern part of the state, was in existence from 1861 to 1872. Later it was merged with a synod in New York.

The new synod will apply for admittance into the United Lutheran Church in America at the Des Moines convention in October.

### **ULC Board wants U.S. budget balanced**

Disapproval of United States government policy of spending more money than it receives was expressed this month by the United Lutheran Church Board of Social Missions.

The board went on record against "continuance of deficit financing and the consequent mounting of the federal debt in a time when unprecedented economic activity calls for a reduction of the national debt and a balancing of the budget."

The board expressed approval of the Hoover recommendations for reorganization of the federal government, and opposed diplomatic representation of the U.S. at the Vatican.

By Dec. 31, 1950 the participation of the Board of Social Missions in the Lutheran Commission on Evangelism should be discontinued, it was agreed. Eight denominations in the National Lutheran Council have combined their efforts to

reclaim lost church members through the commission's program.

No complete reports of the success of the program have been secured. It is estimated that from 200,000 to 400,000 people have been restored to Lutheran church rolls since 1948.

The board, meeting in Atlantic City May 3-4, received a final report from its president, Dr. Harold S. Miller of Brooklyn. He is not eligible for re-election to the board at the ULC convention this fall. He has been active in the ULC social mission program since 1930.

### **Seminary open again in Tokyo**

Japanese Lutheran students for the ministry had their own school again last month. The Tokyo theological seminary was reopened April 16.

In the last year of the war the flames which swept the city had come as far as the seminary gates. After the war the buildings were used by the union seminary of the United Church of Japan. Lutherans regained possession of their property on April 1.

Twenty-seven students were enrolled this month in the five-year course, largest number the seminary has ever had since it was opened in 1925. Central building on the two-acre campus was a gift of the Luther League of America, dedicated in 1935. During war years while the seminary was disbanded this building was headquarters of the *Kempeitai*, Japanese police force.

The Rev. Chitose Kishi, who visited America in 1948, was inaugurated as president of the seminary on April 17. Dean is Dr. Arthur C. Knudten, United Lutheran missionary.

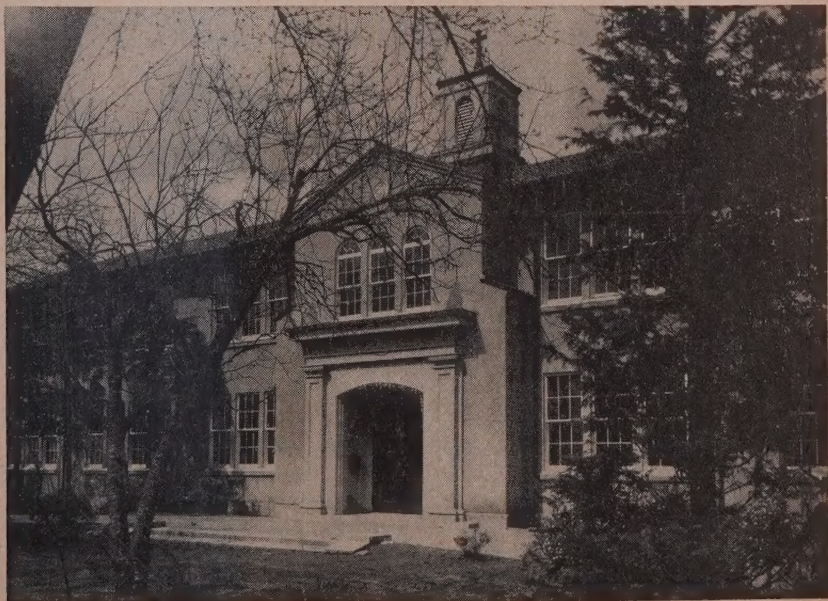
Four Lutheran denominations in America (Augustana, ELC, UELC, and ULC) now co-operate in the missionary work in Japan.



FACULTY at Tokyo Seminary consists of three full-time professors (seated), Dean Arthur C. Knudten, President Chitose Kishi, Prof. Hiro-suke Ouchi, and four part-time instructors: Shiro Aoyama, Miss Ruth Knudten, Howard Alsdorf, Kiyoshi Hirai



CHAPEL has been refurnished. Lutherans of the Occupation Army in Japan presented baptismal font, communion vessels, paraments



MAIN BUILDING at Lutheran Theological Seminary escaped destruction. Fire caused by incendiary raids on Tokyo was checked just outside the gates. But heavy damage was done by hard use the building received while it was headquarters of the Japanese police organization, the "Kempeitai"

May 17, 1950



#### **SISTER MILDRED WINTER**

**She will become Executive Secretary of the Board of Deaconess Work as soon as someone is chosen to take her place as the board's field secretary. The position of executive secretary has not been filled since the retirement of Dr. William A. Wade in 1943. Sister Anna Ebert has acted as the board's general secretary, in addition to her duties as directing sister of the Philadelphia Motherhouse.**

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#### **Campus tragedy**

In violation of rules for fraternity activity at Wittenberg College, two freshman (ATO) pledges were blindfolded early this month, May 4, and led into the country at 2 A.M., and then unmasked and left to find their way back home.

With the highway deserted at that hour, the pair sat down to await a ride, apparently fell asleep.

At 3 A.M. a dairy truck driver saw "something in the road that looked like a ditch," applied his brakes too late. One youth was killed instantly, the other escaped with a fractured arm.

Having frowned on hazing (a 1938 rule says "organizations shall not engage in

pledge training or initiation practises that interfere with proper rest and study"), Wittenberg authorities suspended the fraternity "indefinitely," denied the group all campus privileges.

#### **"Communists" capture pastors**

Ministers of Mosinee, Wis., weren't sure they liked the parts they were obliged to play when "Communists" took over their town this month. An American Legion demonstration was staged to show the community what might happen if real Communists gained control.

"Communists" seized the town at 6 A.M. by "arresting" the town mayor and police chief and throwing them in a "concentration camp." The Rev. William Bennett, Methodist pastor, had expected to be the first clergyman arrested, reports *Religious News Service*. Instead, a Lutheran church had the "honor" of being the number one target.

The Rev. Lyle Koening, pastor of Emmanuel Lutheran Church, was dressed in his robes and ostensibly preaching when Benjamin Gitlow arrived with his "storm troopers."

Mr. Gitlow and Joseph Z. Kornfeder, both former Communists, were commissars of the mock coup at Mosinee. Mr. Gitlow was secretary of the American Communist Party in 1929. He proceeded up to the altar and told the preacher that atheism had taken over and that bourgeois ministers were through.

Two other churches refused to go along with the stunt because, according to Mr. Bennett, "they just didn't like the idea." They were the Roman Catholic church and another Lutheran church. Mr. Bennett explained that he and the Lutheran clergyman had participated reluctantly, "just to be good citizens."

## Rights for women

JAPANESE WOMEN are taking advantage of their country's postwar constitution, which guarantees "equality of the sexes in the choice of spouse, property rights, inheritance, choice of domicile and divorce."

Though a civil code enacted in 1893 gave some sort of equality between the sexes before the law, actually the old inequalities remained. In the Japanese family system the chief feminine virtue was docility. The woman did not actually marry a husband. She married into his family, and became subservient to it.

Under the new law women are raising the divorce rates to a new high. Judge Seiroku Kawai of the Tokyo courts asserts that women were the complainants in seven out of 10 of the divorce cases heard in his court during 1948. The ratio is even greater now.

## No tobacco for Communists

SOUTHERN TOBACCO exporters have about lost their once large China market. Their annual shipment of 50 million pounds of flue-cured tobacco has grounded on a shoal of trade difficulties developed under Communist rule. One large Virginia concern reports that even its cablegrams and letters to its Shanghai staff have been intercepted by the Chinese authorities.

As a result most of the American tobacco offices have been closed, and new offices opened in Hong Kong. The Chinese are attempting to run the processing factories themselves. However, a large British-American factory is being allowed to function temporarily because of certain technical knowledge of essential tobacco processes which are not un-

derstood by the Chinese.

Some smuggling of foreign tobacco, in which the British and Americans take part, is being carried on between Hong Kong and China. But the bulk of the cigarettes now selling in China is made of the domestic weed.

## No unemployment in East Zone

EAST GERMANY'S Soviet-styled government has a streamlined way of handling unemployment. A lack of raw materials has recently caused extensive dismissals in many large plants within the East German Democratic Republic. The unemployed have been conscripted for transportation to the Stralsund shipyards on the Baltic where Russia has a high-pressure shipping program under way. Conscripts are ordered to report at the railway station with work clothes and tool kits.

Others are invited to join the "People's Police," a sort of National Guard, or to work in the uranium mines at Aue. There is no question of refusal. So the unemployment problem is solved by the simple process of slave labor.

## Reds in Africa

ETHIOPIA is attracting the anxious attention of African colonial authorities and Western intelligence agents. The uneasiness is caused by the report that the Soviet Mission, established in Addis Ababa, the nation's capital, has reached the disproportionate size of 800 members.

Since Ethiopia is a small and weak country, it has been naturally concluded that Russia is making this the center of a comprehensive plan for Communist infiltration of Africa. Word has come from Ethiopian circles that the Mission is not

unduly large, but there is no denial of the number accredited to it. The uneasiness persists, and is natural in view of the fact that the Kremlin has habitually used inflated embassy centers for that purpose. Moreover, there have been a series of disturbances in the African interior that bear familiar marks.

### Open door

ISRAEL DESERVES generous praise for the educational program announced recently by Dr. Selig Brodetsky, new president of the Hebrew University in Jerusalem. He has stated that "every child of the 250,000 Arab population in Israel will be entitled as a matter of right to an education at the Hebrew University. . . . There shall be no discrimination."

It may be objected that there are long paths to be traversed before Arab students could be fitted to enter the university. But assurances have been given that the same program is being followed in the lower grades of public education.

### Here and there

CANADA'S HEALTH MINISTER reports that his country is spending \$10.7 million this year on the health of Eskimos and Indians—five times more than five years ago. . . . DANISH TRAFFIC police began three years ago to teach school children "Safety First" rules. Since then accidents caused by and to children have dropped 10 per cent. . . . FHA MORTGAGE insurance will no longer be issued on property governed by written contracts restricting ownership or occupancy on grounds of color, creed or race. This is a federal regulation. . . . DENMARK is the first country in the world to eliminate tuberculosis in cattle. Systematic work over several years has accomplished this through the efforts of the Joint Organization of Danish Dairies. . . . BECAUSE

World War II stopped the import of carpets, Australians began to use sheepskin rugs. Now they are the vogue in all shades, pastel tints the favorite. They expect to export some.

—JULIUS F. SEEBACH

### Worldover Press Reports

DENMARK. Although Danes have been greatly troubled over the stay in South Schleswig of German refugees, outnumbering the native population, Minister of Social Affairs Johan Strom has asked Parliament that the feeding of school children in South Schleswig be continued. Free meals are given to about 60,000 children regardless of their parents' national origin.

SURINAM. This Dutch dependency, formerly known as Dutch Guiana, is taking steps to improve conditions of life among the bush Negroes in the hinterland. Missionary workers are training natives of the region for educational work among their own people, and the government is starting a program to send medical services into the far interior.

UNITED STATES. Popular interest in international affairs was strikingly shown during 1949, when 411,000 letters and telegrams were received by the State Department from citizens of the U.S. and other countries. Most of the communications expressed the writers' wishes or views on world policy. The Department reports that an increasing number of letters are coming from young people.

GERMANY. An old motion picture, produced in England and entitled "Four Feathers," often regarded during the war as a stimulus to recruiting, has been banned by the recently established German Film Control. In strong words of criticism, the Film Control condemned the picture for militaristic and imperialistic tendencies.

WASHINGTON HAS produced more than its share of hysteria lately. Senator Joseph McCarthy's irresponsible charges and the public reaction to them are symptoms of a state of pathological fear. These "Communist jitters" seem strangely inconsistent with the soundness of American economy and the strength of U.S. national defense.

The latest contribution to this alarm psychology is the passage by the Senate Judiciary Committee of the Mundt Bill (S.2311), known as the "Subversive Activities Control Act." This bill, together with the almost identical Nixon Bill (H.R.3342) in the House, purports to protect the country against Communism by requiring the registration of subversive organizations. Actually, passage of these bills would aim a severe blow at the freedoms on which our country was founded and would place sinister power in the hands of a few men.

### Provisions

THE MUNDT-NIXON bills call for the setting up of a "Subversive Activities Control Board" of three men appointed by the President and confirmed by the Senate. This board would be responsible for drawing up two lists, one of "Communist political organizations" and one of "Communist-front organizations" and of ordering them to register.

Groups which register would be required to submit annually a complete financial report. A Communist political organization would have to submit the names and addresses of all its members. A Communist-front organization would have to report the names and addresses of all its officers during the past year. These lists would be made public.

The criteria by which the board would

determine which groups should be on this black-list are vague and inconclusive. Failure to register would be punishable by \$5,000 fine and five years' imprisonment, with each day of failure to register and each member's name left off the list constituting a separate offense.

Every piece of mail sent by a registered agency would be labeled "Disseminated by ———, a Communist organization." Members of these organizations would be denied passports to travel abroad. Public inspection of membership lists might be expected to result in loss of jobs and persecution of individuals and their families.

### Implications

THE BASIC DANGER in this legislation is that it attempts to control the things a person may believe and the company he may keep. It substitutes guilt by association for guilt on the basis of overt acts. It introduces the principle of government by intimidation rather than by impersonal legal processes. In seeking to fight communism, it has adopted communism's own favorite tactics.

Part of our country's strength lies in the fact that here a man is free to differ from the majority in his beliefs. If the power which it is proposed to vest in the Subversive Activities Control Board were to fall into the hands of prejudiced and unscrupulous men, no group of dissenters from majority opinion would be safe.

Two years ago a similar bill was introduced by the same two men. It passed the House, but was buried under an avalanche of popular protest in the Senate Judiciary Committee. A similar expression of sentiment may be needed to reassure the men in Congress of the essential level-headedness of the American people.

—ROBERT E. VAN DEUSEN

# Cromer Inaugurated During North Carolina Synod Convention

By ROSCOE BROWN FISHER

**Convention goes to Lenoir Rhyne College for big day.  
Asserts the CHEY goal will be oversubscribed in the synod**

INAUGURATION OF Dr. Voigt R. Cromer as president of Lenoir Rhyne College was a special event on the program of the North Carolina Synod convention last month. Lenoir Rhyne is at Hickory, 10 miles from Beth-Eden Church, Newton, where the synod was in session April 18-20. Convention delegates were among 2,000 people who assembled on the Lenoir Rhyne campus on April 18.

United Lutheran Church President Franklin Clark Fry was the speaker at the inauguration. The induction was conducted by Dr. F. L. Conrad, who was presiding at the North Carolina Synod convention for the first time. He was elected to the presidency in 1949 after Dr. Cromer resigned to accept the post of chief executive at the college.

By APRIL 18 the synod had Christian Higher Education Year appeal reports from 31 of its congregations. Six had reached their quotas, and 25 had gone beyond. Total from these congregations was \$111,439. The goal suggested for the North Carolina Synod by the CHEY planning committee had been \$183,000, but synod had set its quota at \$204,919. (By May 1 pledges totaled \$229,251.)

Latvian clergymen Alfred Gulbis and Talivaldis Alksnis, full-time pastors of the North Carolina Synod, were introduced to the convention and spoke on their work among fellow Latvians of the state.

Already in North Carolina there are



PRESIDENT F. L. CONRAD  
... first convention

176 DP families, with 404 assurances having been sent to Germany, 51 assignments have been made, and 177 unassigned assurances are on file.

Miss Maud Powlas, home on furlough from Japan where she has been a missionary for 32 years, was called upon to speak. Miss Powlas was the first single woman to go from North Carolina as a missionary to Japan.

"The worst enemy of the Christian Church in the Orient is communism," Miss Powlas stated. "As I see signs of the times, I believe we have more to fear in the Orient than in Europe."



ON PROGRAM AT NORTH CAROLINA CONVENTION

THE HOME MISSION REPORT evidenced unusual progress, with two mission church buildings under construction—Blackwelder Church, Kannapolis, and Messiah Church, Salisbury. Plans are to begin the building of three others by early summer: Holy Trinity, Chapel Hill; Reformation, Taylorsville; and St. Andrew's, New Bern.

Statistician B. E. Petrea reported that the confirmed membership of synod went over the 40,000 mark in 1949 for the first time—40,184 . . . 30,001 pupils are being taught by 3,269 teachers in Sunday schools . . . 72 per cent of the confirmed membership of synod communed in 1949 . . . that apportioned and unapportioned benevolence averaged \$14.98 per communing member last year, while total expenditures averaged \$64.19. Synodical apportionment will be increased 8 per cent in 1951.

Treasurer Charles S. Heilig reported that the financial intake during 1949 was \$455,820. He noted that the North Carolina Synod has contributed to Lutheran World Action \$386,000 in seven years.

SYNOD APPROVED the ordination of nine seminary seniors following their graduation in May. They are: William Gilmer Boggs, Gray Lawrence Freeze, Ernest R. Lineberger, Jr., W. Dexter Moser, William Franklin Medlin, Jr., J. L. Peeler, Hoyle Lee Whiteside, Jacob Hosea Young, and Harold Yoder.

Dr. Franklin Clark Fry spoke to the synod regarding work of the United Lutheran Church. He was characterized as "saying the most conservative things in the most unconservative way," and ran brilliantly true to form in a three-hour message which took only 60 minutes to deliver.

He mixed deadly serious emphases on the challenges and needs before the Christian Church with satirical and keenly humorous observations. He spoke before more than 350 pastors, delegates and visitors.

In his report on the State of the Church, President Fry began by saying that the Church-at-large exists to make the local church more effective. Regarding our overseas work President Fry gave a brief

but soberly challenging report. "The doors are open—briefly!—in Japan. . . . We're fighting a losing battle in China. . . . We're carrying on in Argentine. . . ."

The Rev. Roscoe Brown Fisher of Lenoir was re-elected editor of the *North*

*Carolina Lutheran*. Dr. George H. Rhodes, of Albemarle, was elected business-circulation manager.

The convention voted to hold its sesquicentennial convention in St. John's Church, Salisbury, in 1953.

## Kansas Synod Meets in Arkansas

By T. BENTON PEERY

**This was the first time a ULC synod had convened in Arkansas.  
Convention approved plan for Midland College deficit financing**

TWO FIRSTS IN KANSAS SYNOD history were made when pastors and laymen met April 25-27 in St. Luke's Church, Ft. Smith, Arkansas. It was the first meeting of a United Lutheran synod in the state of Arkansas. A new church building, in use one year, added much to the setting for this meeting. President Franklin C. Fry of the United Lutheran Church made his first official visit to this synod.

Distribution of CHEY funds came in for debate as pertaining to the finances of Midland College. A special session was required to settle the matter. A deficit in current expenses occurred in the last fiscal year at Midland. Another deficit of \$15,000 is expected this year.

This total deficit of \$64,693 makes necessary an improvement of Midland's financial picture immediately. Some delegates felt it would be unwise to use CHEY funds to erase this deficit, since congregations expected the money to be used for new buildings.

The Rev. Alfred Young, Omaha, Nebr., president of the board of trustees of Midland, reported that some of the deficit was due to a reduction in the number of new students, the budget having been built on expectation of higher income.

After much debate the motion prevailed that CHEY funds would be used in putting the college on a good financial footing. Then would come reconditioning the heating plant and remodeling the old ad-

### DELEGATES TO DES MOINES

Elected last month by synods to attend  
United Lutheran convention in October

#### Clergymen

#### Laymen

#### KANSAS

|                   |               |
|-------------------|---------------|
| Reno R. Frobenius | Ralph Miley   |
| Calvin J. Naugle  | Paul Buskirk  |
| T. Benton Peery   | John W. Carr  |
| Geo. R. Whittecar | A. L. Swanson |

#### NORTH CAROLINA

|                   |                   |
|-------------------|-------------------|
| F. L. Conrad      | G. D. Arndt       |
| V. R. Cromer      | H. E. Isenhour    |
| G. F. Schott      | W. K. Mauney      |
| W. B. Freed       | Brown McAllister  |
| C. Ross Ritchie   | Charles S. Heilig |
| J. D. Sheppard    | H. F. Krauss      |
| J. L. Morgan      | Fred R. Smyre     |
| M. L. Stirewalt   | E. E. Whisnant    |
| David F. Cooper   | Henry M. Arndt    |
| J. Arthur Linn    | Oscar Pitts       |
| Sam L. Sox        | T. Paul Rhyne     |
| B. E. Petrea      | Herman Payne      |
| E. L. Misenheimer | Herman Brown      |



#### DR. FRY REPRESENTS ULCA

*President Frobenius, President Fry, Pastor Samuel W. Jensen of Fort Smith, Ark.*

ministration building, finally erection of a new library-administration building.

PRESIDENT FRY presented a picture of the state of the church, and inspired all convention delegates and visitors with an amazing knowledge of the church at home and abroad. He was called again and again to the floor to bring clarity to issues before the convention. A rising salute of appreciation was given him at the closing session for his coming and faithful attendance at all sessions. Dr. Fry's presentation of the facts of Lutheran World Action were particularly effective to show that needs for resettlement of refugees, the DP program, and orphaned missions, are still great.

ALL SYNODICAL OFFICERS except the president were re-elected for one-year terms. President Reno R. Frobenius was elected in 1949 for a two-year term. Officers are: the Rev. Ernest F. Tonsing,

Topeka, secretary; John W. Carr, Atchison, treasurer; Charles A. Harkness, Jr., Greenleaf, statistician; Dr. George L. Anderson, Lawrence, historian; the Rev. Olney E. Eaton, Emporia, editor of *Kansas Synod Lutheran*.

Evangelism came in for emphasis this year as presented by Pastor Samuel Jensen of Fort Smith in his report of committee on Social Missions. The 1950 Lenten season had been set aside for most of the congregation's effort in the NLC evangelism program. Pastors Edwin Hirsch and George R. Whittecar spoke as representatives in this nationwide effort.

Speaker at the convention dinner was Dr. Andreas Bard of Kansas City, Mo., whose theme was "The Joy of the Ministry." Raymond Tiemeyer, Rockport, Mo., a senior at Hamma Divinity School, was ordained. Sermon at the ordination service was by Pastor Louis C. Weitzenkamp. Convention chaplain was Arthur



#### OFFICERS

*Secretary Tonsing, President Frobenius, Statistician Harkness, Treasurer Carr*

Angersbach of Eureka, Kansas.

HOME MISSIONS COMMITTEE showed aggressive action in important centers. A new congregation was accepted into synod, Good Shepherd, Washington, Kansas, with 133 members. Pastor J. Glen Boliek has done initial work in this field.

A new field in Johnson County, Kansas, is being developed. A survey has been made in Wichita to determine the possibility of establishment of the next mission in that growing city. The Rev. Calvin J. Naugle, Kansas City, is chairman of this committee. He inaugurated the Missions-\$10-Club, composed of laymen and women of the synod who agree to give \$10 each time a new mission is organized (not more than one per year). At the present time 25 per cent of the goal of 1,000 members has been reached.

Statistician Harkness presented facts regarding a five-year survey on communing membership. A discussion ensued on, What is a communing member?

Synod was advised that a member who communes at least once within a year is a communing member. No person should be placed on the inactive list unless at least three years of inactivity are shown. Certain congregations in years past have lowered the membership of synod by arbitrarily cutting off many members.

Among official visitors were Dr. Lawrence H. Steinhoff, Seattle, who spoke most encouragingly of the efforts in the Western District for CHEY. Kansas Synod plans for CHEY have been delayed but congregations are now taking hold of this effort with determination. Synodical Director W. W. Alexander presented the CHEY report.

Mr. C. A. Bongarzone, circulation manager of THE LUTHERAN, presented the plans for placing the church paper in every home. Dr. Alfred Young of Omaha brought greetings from the Synod of Nebraska, and Dr. Edward J. Almand of Stillwater, Okla., brought the official greetings from the Synod of the Midwest.

# Psychiatrists Don't Know Everything

By CARL J. SCHINDLER

**A reason why modern knowledge of psychology hasn't solved more of our problems is that many scientists don't recognize God**

WITHIN THE LAST 30 YEARS a new science has sprung up in America. Psychology which had been of concern only to some scholars began to leave its ivory tower and enter into practical affairs.

It began with the recognition that "shock," an intense emotional experience, can completely disable an individual. The "shell-shock" cases of World War I, which were so poorly understood at the time, showed clearly that human adaptability to strain is limited.

The war ended but it did not end strain. The economic and social pattern of America was rapidly changing and new forces came into existence which had a profound influence upon every person in the land. The years after the first war brought an unprecedented increase in the number of luxuries, which—for a price—were available to everyone and at the same time a sudden relaxation of traditional moral standards. Psychologists had ample opportunities to observe the rise of inner conflicts, which occur when there is too wide a gap between a man's moral standards and his actual behavior.

IN THAT DECADE the psychologists made much of such concepts as GUILT-FEELINGS, the SUPER-EGO, and LIBIDO. They saw everywhere a struggle between a morality that was based on a religious



TENSIONS  
*People need help*

view of man and a desire to live in accordance with "the fact that human life is essentially of the same nature and subject to the same conditions, as that of lower animals." At least Sigmund Freud so stated in the *International Journal of Psychoanalysis* in 1920. A person who was caught in that dilemma was presumed to become neurotic.

The years of abundance did not last very long. They were followed by a decade of severe economic depression with its business failures and unemployment and another decade of violence and post-war threats of an even worse disturbance. During these latter years other emotional maladjustments came to the fore. They were largely in the nature of anxieties, accompanied by much aggressiveness.

The man who could not find a market for his goods, who lost his job, or saw his security disappear under the impact of war, naturally looked for someone or something he could hold responsible for his misfortune. The events of the last 30 years have left in their wake an incredible amount of individual unhappiness, family discord, loss of employment, and indus-

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The Rev. Mr. Schindler, pastor of St. Paul's Church, Wilkes-Barre, Pennsylvania, is author of "The Pastor as a Personal Counselor" and chaplain at a state mental hospital, Retreat, Pa.

trial strife that have their ultimate cause in emotional maladjustment.

Within recent years, the U.S. Congress and state legislatures have appropriated huge sums for the establishment of psychiatric research institutions and the training of psychiatrists. The question remains: Can psychology meet the demands that a distraught public makes upon it? It is not so much a question of the availability of psychiatrists as of psychiatry's ability to understand the nature of man well enough to offer the help that is needed.

THE GREATEST ADVANCE of psychiatry has been in the fields of diagnosis and treatment of actual mental disease, the so-called psychoses. A good deal of behavior that was once looked upon as bizarre, unreasonable, or even immoral, is now understood as expressions of a really sick mind.

One knows that one cannot expect a depressed person "to pull himself together" or hope that an individual with ideas of persecution "will forget that nonsense" just because we would like him to do so. The very recognition that mental symptoms are not arbitrary but expressions of a need, has led to more satisfactory forms of psychotherapy. The whole secret lies in the approach.

The therapist tries to understand why the world looks to the patient as it does rather than convince him that he is wrong. What are actually wrong are not the conclusions he has reached but the suppositions on which they are founded. Psychotherapy succeeds if it can convey to the sick man a new understanding, show him new goals to strive for, which will not bring him into conflict with his environment or his own conscience.

Perhaps the most spectacular successes of modern psychiatry have been achieved

through use of electric shock. It does not create new personalities or improve character. At best, it restores a character that has been present before the illness and concealed by a mode of behavior that is basically foreign to the individual.

The most disappointing feature has been the treatment of the neuroses. For the neurotic life is made miserable by their worries, compulsions, timidity, jealousy and generally unsatisfactory relationships with others. They are perpetually unhappy, for there is always one thing or another that bothers them. The whole elaborate structure of psychoanalysis was developed to help neurotics. But most psychiatrists will readily admit that the results are very meagre.

In many cases there is no improvement and in others it is either slight or temporary. Why has so much effort been rewarded by so little success? Psychoanalysts usually blame "resistance" of the patient for his failure to obtain relief. They claim that the explanations of the doctor are too painful for the patient and he refuses therefore to accept them as true, thus cutting himself off from cure.

There is, however, another answer to the question. Modern psychology, like the ancient Roman god Janus, has two faces. As medical psychology it is a branch of the healing arts and the layman has no right or cause to find fault with it. The management of the mentally ill person, his hospitalization and treatment, are the responsibility of a specially trained physician. The other face of psychology, however, has nothing to do with medicine proper. Though most psychologists would deny it, psychology can become a definite philosophy of life and in the case of Freud and his school that philosophy is out-and-out naturalism.

THE RESISTANCE which the psycho-

analyst meets is frequently not a sense of shame but the patient's refusal to surrender his own set of values. For Freud all religions were delusions, assortments of ideas which have no reality except in the mind of the person who conceived them. Religions are primitive instinctual feelings which in the course of history have slightly changed their forms and sloughed off their most repulsive features. God is merely a father-substitute. Man considers himself superior to the animals because it hurts his pride to admit his basic likeness with them.

"Contemporary schools of psychology have in common a scant respect for the fundamental human experience known as conscience, the sense of obligation, the feeling expressed by 'ought,'" stated Professor Hollingworth of the Psychology Department of Columbia University in a recent book on *Psychology and Ethics*.

While individual psychoanalysts differ widely, the system itself has no place for the concept of conscience. It is a tribal taboo, a reflex conditioned through countless generations. It will cease to cause us trouble, once we recognize that it is not the voice of God but of our remote primitive ancestors.

PSYCHOANALYSIS did not confine itself

to clinics and consultation rooms. It has been used to interpret history and explain social phenomena. A whole crop of psychological novels has come into existence.

The most serious aspect is the fact that men have found it a convenient tool to tear down every value that is not congenial to them. Conscience has become a "taboo," duty a "rationalization," chastity an "inhibition," and faith a "sublimation."

Highly technical concepts which are very valuable in the investigation of morbid mental processes have been indiscriminately applied to the realm of ethics. Strychnine is a fine chemical in the hand of druggists but it is really dangerous when an amateur scatters it around the house as rat poison.

CHRISTIANS can and will gratefully use the services of psychiatry in times of mental illness just as they use surgery and dentistry in their places. Christians cannot and need not leave it to psychology to interpret God and the good life for us. Psychology is no more capable of meeting that demand than sociology or geography. Experience itself shows very clearly that Christianity alone can give us the strength to face the tasks that life places upon us.



#### LIKE SOME PEOPLE

A BEAUTIFUL BLUE BETTA tropical fish swims about in a small aquarium on my desk. It is a gorgeous creature with long trailing fins and veiltail, and splendid shades of deep blue that blend into tints of lighter blue and red. It deserves its scientific name, *Betta Splendens*.

Beautiful though this species is, it has also earned its common name, "the Fighting Fish of Siam." It will promptly engage in mortal combat with any other male Betta that it encounters, and it is often known to kill a female. Because it is so destructive, a male Betta is generally kept by itself in a small jar, away from the company of other fish of its species. Because of their hostile ways, Bettas cannot live happily together in a community life.

ROLAND G. BORTZ

# Eucharistic Prayer Put in New Form

By LUTHER D. REED

## Commission on the Liturgy gives final approval to report it will present to the 1950 conventions of the churches

THE FINAL MEETING of the Commission on the Liturgy before the 1950 conventions of the churches, was held in Chicago, April 11-13. Galley proofs of texts previously adopted were revised and mimeographed reports of committees were studied in connection with instructions from the churches and many requests and suggestions received from pastors and laymen.

Agreement, in most cases unanimous, was reached on all items and will be fully reported to the churches. Following is a brief summary of actions which the commission considers to be of general interest to the church.

The Prayer of the Church (General Prayer) reported two years ago was revised. The traditional Bidding Prayer was modified. Four other General Prayers were adopted. Five more Occasional Services were adopted: Orders for the Setting Apart of Deaconesses, the Sending Forth of a Missionary, the Induction of a President, the Consecration of a Cemetery, an Order for Adult Baptism and Confirmation at the Same Service.

A revised Passion History, a Preface, and a body of General Rubrics were also approved. Two brief items of general interest are the authorization of the present simple threefold *Kyrie* as an alternate use; and permission for churches in the Swedish tradition to use Opening Sen-

tences after the Invocation.

The Text of the Prayer of Thanksgiving (Eucharistic Prayer) was somewhat modified, and a brief introductory statement adopted. Because of widespread interest in this particular item, and in order that all interested may know the final action of the Commission, the statement and text are given herewith. The previous action of the Commission permitting the alternate use of the Words of Institution and the Lord's Prayer alone was reaffirmed.

TO NO OTHER SUBJECT on its agenda has the Commission devoted more time or study than to the Communion Office. It has recognized that the Canon was the crucial point of Luther's reformation of the Mass, and against every notion of introducing an element of human merit into the Sacrament, the Commission has stood as one.

Yet we have recognized, as Lutheran liturgists have done from Luther's time, that in the cleansing of the Mass one very important element was sacrificed. The ancient name of the sacrament, the "Eucharist," meant an act of thanksgiving. "If "we should at all times and in all places give thanks," nowhere in the experience of the Christian is gratitude and prayer more fitting as a response to the gift of grace than in this unique gift of God to his church. Luther found the elements of thanksgiving, remembrance, and prayer so intertwined with abuses of saint-worship and human works that he

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Dr. Reed is chairman of the Commission, which will present a proposed new Lutheran Liturgy.

those to make a clean sweep of the Canon.

The result was the isolation of the Words of Institution and the Lord's Prayer as the substance of the Rite. Ever since, various Lutheran Orders, from the Strasburg Order of 1524 to the modern Swedish Order of 1942, have wrestled with the problem, trying to regain for the church what the earliest Christian Orders had preserved, but what Rome had corrupted.

The commission feels that it has stood in the tradition of the best Lutheran forms and of forms of the ecumenical church, in providing a fitting introduction to the Verba, and an expression of the adoration, praise and thanksgiving of the church as it receives, in obedience to our Lord's command, this sacrament, which unites the communion of saints with him, who unites us with himself.

Every precious moment preserved in the New Testament and in the earliest liturgies now has a place in the sublime Order of Holy Communion, from the *Sursum Corda* to the life-giving word "This is my Body," "This is my Blood." No mortal may adequately thank God for this gift. But we pray that the Spirit may be given us as we borrow his language to utter our adoration, our praise, our thanks, and our petitions.

Every word, every punctuation mark of the proposed text has been the object of prolonged discussion. Prayerfully we recommend this Prayer of Thanksgiving to the church, still permitting, in accordance with Lutheran liturgical principles, an alternate form for those who prefer to use it.

The governing aim of the commission has been to afford a prayer of humble access for the church as it approaches this which Christ has commanded us to do in remembrance of him.

May 17, 1950

#### THE REVISED TEXT

Holy art Thou, Almighty and Merciful God.

Holy art Thou, and great is the Majesty of Thy glory.

Thou didst so love the world as to give Thine Only-begotten Son, that whosoever believeth in Him might not perish, but have everlasting life; Who, having come into the world to fulfill for us Thy holy will and to accomplish all things for our salvation, IN THE NIGHT IN WHICH HE WAS BETRAYED, TOOK BREAD: AND WHEN HE HAD GIVEN THANKS, HE BRAKE IT AND GAVE IT TO HIS DISCIPLES, SAYING, TAKE, EAT: THIS IS MY BODY WHICH IS GIVEN FOR YOU: THIS DO IN REMEMBRANCE OF ME.

AFTER THE SAME MANNER ALSO, HE TOOK THE CUP, WHEN HE HAD SUPPED, AND WHEN HE HAD GIVEN THANKS, HE GAVE IT TO THEM, SAYING, DRINK YE ALL OF IT: THIS CUP IS THE NEW TESTAMENT IN MY BLOOD, WHICH IS SHED FOR YOU, AND FOR MANY, FOR THE REMISSION OF SINS: THIS DO, AS OFT AS YE DRINK IT, IN REMEMBRANCE OF ME.

Remembering, therefore, His salutary precept, His life-giving Passion and Death, His glorious Resurrection and Ascension and the promise of His coming again, we give thanks to Thee, O Lord God Almighty, not as we ought, but as we are able; and we beseech Thee mercifully to accept our praise and thanksgiving, and with Thy Word and Holy Spirit to bless us, Thy servants, and these Thine own gifts of bread and wine, so that we and all who partake thereof may be filled with heavenly benediction and grace, and, receiving the remission of sins, be sanctified in soul and body and have our portion with all Thy saints.

And unto Thee, O God, Father, Son, and Holy Spirit, be all honor and glory in Thy Holy Church, world without end. Amen. *Our Father, Who art in heaven . . .*

# RITUAL AND THE CHILD

By RUTH ESBJORNSEN

Children cling to patterns of behavior which have gained meaning for them.

This is something to remember when teaching them Christian practices

SALLY, AGED FOUR, was sitting in her Sunday school class. Her hands were tightly folded. Her eyelids were quivering as she tried to keep her eyes closed. Her forehead was puckered as she concentrated on the opening prayer.

Suddenly a fly descended on her upturned nose. With a start Sally opened her eyes and raised one of her hands to brush off the unwelcome creature. As she did so she noticed something that caused her to interrupt the prayer. In a shocked voice she exclaimed, "Teacher, Christopher doesn't have his eyes closed!"

Christopher had failed to observe what to Sally was an essential part of the ritual of praying.

SUNDAYS WERE ALWAYS a rush in the Benson household. Everyone slept a little longer than usual. Mrs. Benson tried to get everything prepared for Sunday dinner so she could go to church. As a result the breakfast table was not likely to be set as carefully as usual.

Mary Beth came into the kitchen, her braids bouncing gaily and her stiffly starched Sunday pinafore enveloped in a huge apron to keep fresh for Sunday school. Immediately she exploded in an indignant protest. "Why, Mommy, don't you know that I always have the red cup? The green one is for Timmy." Still sputtering, Mary Beth promptly put the cups in exactly the place where they belonged.

Mrs. Benson had failed to observe what, to Mary Beth, was part of the ritual of table setting.

JOHNNY'S DADDY always read to him before he went to bed. They sat on the living-room couch with their heads bent earnestly over the adventures of the little fire engine. To both of them it was a moment of satisfying companionship.

But one day Johnny's father had to go on a business trip. He was gone for over two weeks. When he returned and it was time for Johnny to go to bed, Johnny, all scrubbed and shining, came happily into the living-room. Then his face dropped, for his daddy was sitting in his favorite chair hidden behind the newspaper.

Fortunately a sixth sense awakened remembrance in the father as he realized that Johnny was standing there. He quickly brightened the little countenance by reaching for Johnny's books. But as he sat down on the couch ready to read, there was a sharp protest from his son. "No, no, Daddy! You sit on that cushion. I sit on the one by the arm. Don't you remember?"

His daddy had failed to observe what to Johnny was a part of the ritual of reading books.

THERE ARE EXAMPLES too numerous to mention of the importance of ritual in the life of a child. Anyone who has observed children for any length of time will notice the various patterns a child sets for himself and how adamant he is that they be followed exactly. The way in which a child shows marked improvement over an adult, however, is that if a person shows him the way in which his ritual is wrong, he is usually willing to change it—



EYES CLOSED  
*His idea of prayer*

that is, if another ritual is substituted for the one that is taken away.

If ritual is so inherent in the life of a child, it is vitally important that parents provide the right kind of ritual by which a child can express his spiritual impulses. Many parents have their children say their evening prayers in a most careless fashion. As long as they rattle off the words, they seem to think that their spiritual needs are expressed.

Usually by evening most parents are so exhausted they impatiently hustle their children into bed with no regard for the proper setting for their prayers. It is not too important just what the ritual is, as long as it reveals an act of devotion. The custom of kneeling is probably the simplest and symbolizes adoration of God.

FAMILY DEVOTIONS also have much greater significance if a definite pattern is followed. It is a wise plan to have all members of the family participate in some way or other. An important thing to realize is that we worship not only by words but also by acts that can make a dramatic impression—particularly on the minds of growing children.

Children love to do something as well as to say something. The necessity for family devotions in the life of the child cannot be overemphasized. It is one of the best ways by which we can teach that Jesus should be a part of all of life. Spiritual things then become as much a part of family life as eating and drinking. We would never think of depriving our children of food or drink. It is equally disastrous to deprive them of spiritual sustenance.

It has frequently been remarked by parents that grace before meals is merely a matter of form and that it has no meaning. They imply that it is really better for them if they don't say grace, since they are not usually thinking of their heavenly Father but rather of the cherry pie that mother made for dessert.

Naturally no one would dispute the fact that children (and adults, too,) are not always as conscious of the prayer as of the fact that they are going to eat. But neither is a man always conscious of the fact that "Ah, here is the woman I love" every time he kisses her goodbye. Yet we would surely not do away with

that means of expressing affection except in moments of deep emotion. The fact that saying grace sometimes is merely a matter of form need not be detrimental because even form can be helpful.

The thing to remember is that the form often becomes a part of our life though we sometimes forget just what the form stands for. In moments of stress we will

frequently revert to forms that we had long forgotten because our subconscious is endeavoring to lead us to what inspired the form.

That is why it is so important to give a child a ritual that becomes second nature to him. Even though he may discard it as he grows older, it is nevertheless there ready to be recalled when it is needed.



When the world approves of what the church is doing, it is a sign that the world has caught up with the church and it is time for the church to take a step in advance.  
—EDWIN E. SLOSSON



## TERRIBLE MAJESTY

By ERNEST HEISSEN BUTTEL

You can't outgrow God. You can only  
outgrow the old man with a long beard  
that you thought was God

NOW AND THEN one ought to take a moment out from this earth-bound existence to glance up at the stars. It could be a religious experience. On a good clear night, astronomers tell us, you can see from one position two thousand of these heavenly bodies. With modern equipment, more than a hundred million of them can be seen whirling in space.

Our little solar system with its comparatively small planets and its central sun is enough to stir the imagination. The sun is 600 times the mass of all the



WHEN I CONSIDER THY HEAVENS . . . .

planets. Mercury, the planet nearest the sun, spins in an orbit 36 million miles from the center of the solar system. Neptune, out beyond Saturn and Uranus, has a mean distance from the sun of close to 3 billion miles. While it takes the earth three hundred sixty-five and a quarter days to complete its revolution around

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Dr. Heissenbittel is a member of the faculty of Thiel College at Greenville, Pa.

the sun, it takes Neptune more than 60 thousand days.

IF THAT MEDITATION is not sufficiently awe-inspiring, we might try to imagine some of the stars in the milky way. Their mass is so great that one of those stars could contain within itself our sun and all the planets that spin within 5 million miles of it. The light which is seen coming from those stars in the outer spaces of the universe left there before Columbus discovered America. This light, let us not forget, is traveling about 3 trillion miles a year.

We think we have created wonders in this little world of ours. We have airplanes that fly faster than sound . . . radios, television, and radar that are beyond the imagination of most of the people who use them daily. Modern man is blowing himself up with pride as he creates a uranium bomb and an H-bomb which are weakling mites when ranged against the sun which warms the earth at a distance of almost 93 million miles and whose gravitational tug keeps Neptune spinning in its 3 billion-mile orbit. To such things as these the H-bomb is not even a sulphur match tip.

WHEN ONE IS ABOUT this business of looking at the stars and considering the magnitude of the heavens, he ought to have the Book of Job beside him as a commentary. In Job one comes nearer the awesomeness of God than anywhere else in the Bible. The Book of Job is beyond reason and beyond soundings. "Harken unto this, O Job: stand still, and consider the wondrous works of God" . . . "God thundereth marvelously with his voice; great things doeth he, which we cannot comprehend" . . . "With God is terrible majesty."

There is a temptation to cut God down to our size. We can then move him about

more easily and use him as we need him. That way he fits better into our "little garden scheme of things." Sometimes, too, we can even outgrow him, if we cut him down sufficiently. Some have outgrown him, in the pride of their science.

Man's highest achievement, said the German poet Goethe, is his capacity for wonder. The greater the mind, the greater its capacity for wonder. Most of us take the world so much for granted, accept its awesomeness as a matter of fact, that we have lost completely any capacity for wonder.

The crime of Peter Bell, so Wordsworth wrote, was that to Peter Bell a primrose was merely a primrose. To the more imaginative mind, to poets and saints, commonplace objects have been instinct with more than meets the eye. When Walt Whitman saw the grass, it was to him "a scented gift and remembrancer designedly dropped." He thought it was "the handkerchief of the Lord, with the owner's initial somewhere in the corner," placed there so that we, as we passed might stop and say: "Whose?"

When young people, growing into adulthood, say—as they often do say—that they have outgrown God, what they do mean is that they have outgrown the old man with a long beard sitting on a cloud. Certainly they have not outgrown the God behind the creation, the God who through a thousand million years has brought out of the inorganic mass of this planet the mysterious and amazing phenomenon which we call life. People can't outgrow that. But they may fail to grow into it. With God is terrible majesty.

NOT ONLY ARE we filled with wonder at the largeness of the universe, space stretching no one knows how far, but we are also set down humbly upon our knees in the presence of the infinitesimal.

We talk, these days about atoms and atom splitting as though an atom were something we have seen. We can no more comprehend the size of an atom than we can comprehend the size of the universe. The one is so large it may go into infinity, the other so small it disappears in measurement.

One scientist, attempting to explain the size of the atom, said this: Imagine that you had a drinking glass full of atoms, each one marked with an X. If you were to pour that glass of marked atoms into the seven seas and stir them up so that there would be an even distribution of the atoms, each glass of water that you then removed from the ocean would contain 100 of the marked atoms. Think of it!

BUT IT REALLY ought not to take a universe seen in terms of light-years and atoms to tease us out of thought. The world is full of the commonplace. If we have eyes not only *with* which to see but *through* which to see, a world of wonderment will open up for us.

In Thornton Wilder's *Our Town* Emily, you will remember, is given a chance to return to the earth after her death in order that she may relive her twelfth birthday. The Stage Manager advises her not to go back. It will be a painful experience.

It turns out to be just that, because in reliving that day she is impressed with how little people notice things. She can't stand the insensitiveness of people, so she asks to be taken back up the hill to her grave. "So all this was going on and we never noticed," she says.

But she wants one more look at the things which now mean so much to her. "Wait! One more look. Goodby. Goodby, world. . . . Goodby to clocks ticking . . . and Mama's sunflowers. And food and coffee. And new-ironed dresses and

hot baths . . . and sleeping and waking up. Oh, earth, you're too wonderful for anybody to realize you." She turns to the Stage Manager, and says through her tears: "Do any human beings ever realize life while they live it?—every, every minute of it?"

"No," he replies. "The saints and poets, maybe—they do some."

EDNA ST. VINCENT MILLAY records the same experience in her *Renascence*. In that poem she imagines that she has died and has been born again. A new sensitivity, a new sense of wonder has taken hold of her:

O God, I cried, no dark disguise  
Can e'er hereafter hide from me  
Thy radiant identity!  
Thou canst not move across the grass  
But my quick eye will see Thee pass, . . .

Only when some such sense of wonder takes hold of us shall we have a faith which can in some small measure comprehend the terrible majesty which is God.

No longer can God be small because we are small, petty because we are petty. If there is grandeur and majesty in the sweep of the stars through hundreds of light-years of 'space and wonder' in the sub-microscopic atom, mystery and beauty in a blade of grass, how can there be less than this in the God from whom they came? No river rises higher than its source. No creation transcends the creator.

But what, one may say, of personality? In the end, of course, we must come back to that. Harry Elmer Barnes' statement that "astronomically speaking man is almost totally negligible" is not the answer. G. A. Coe's reply to Barnes that "astronomically speaking man is the astronomer" throws the emphasis back upon personality where it belongs.

# WE ARE RESPONSIBLE

By REINHOLD NIEBUHR

Are we pushed along by forces too big for us to control? It seems that way

MODERN CULTURE has for decades been in light on this debate. "Woe unto the involved in a debate between those who believe that man has the moral and the rational power to determine his own destiny and those who emphasize man's weakness, his subjection to geographic, economic and other forces beyond his will. This debate arises from the fact that man is both a creature and a very curious creature who is made "in the image of God." He is subject to all the forces of nature and of history. But he is also held responsible as a "co-worker together with God."

Recently the debate about man's weakness and his responsibility took an interesting form between a psychologist and an anthropologist. The psychologist declared that if we had spent as much money on international education as we have spent on the atomic bomb we could already have created a world community.

The anthropologist answered that men are not able to rise above their "culture" in this fashion. All men, he insisted, are in fact primarily creatures of their culture. If therefore a conflict broke out between two cultures, as for instance between a communist and a democratic, men could do nothing to save themselves from it.

QUITE OBVIOUSLY both of these modern wise men are wrong. The one overestimates the possibility of the human mind to rise above history. The other makes man too completely the prisoner of historical forces.

A word of Christ throws some interest-

world because of offenses," he declared. "It must need be that offenses come; but woe unto that man by whom they come."

This word calls attention on the one hand to the whole chain of evil in which we are involved in history. But on the other hand it holds each individual responsible for the evil which comes into the world through him.

THE REASON THIS note of responsibility, despite man's creaturely weakness, is so strong in the Christian faith is because the final view of the relation between man and the divine judgment is an internal one. Viewed from the outside it is always possible to find a previous "cause" for anything which any man may do.

We can always find an excuse for our sin, as Adam did in the words: "The woman thou gavest me, she gave me of the apple and I did eat." But viewed from the inside we know that, whatever the temptations and whatever pressures to which we are subject, there is always a point where we make our own decision.

The freedom and the responsibility of man is never clearly seen from the outside. But it can never be denied in the hour of prayer. That is why every genuine prayer must contain some element of contrition. When we deal with Him "unto whom all hearts are open, all desires known and from whom no secrets are hid," we are conscious of the point of responsibility, even though no one else can see it. In that moment we have some understanding of the meaning of our Lord's word: "Woe unto that man by whom offense cometh."

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Dr. Niebuhr is a professor at Union Seminary, New York City, and author of numerous books.

## ISRAEL COMPLETES ITS AGREEMENT WITH GOD

THIS WEEK READ EXODUS 23:20—24:18

IN THIS SECTION of Exodus, the "book of the covenant" (20:22—23:19) which we studied last week, is brought to its conclusion (23:20-33) and solemnly ratified by Moses in the presence of the people (24:1-18).

Like most other ancient codes of law (Leviticus 26:3-45), the Covenant Code closes with exhortations and promises. The condition laid down in this epilogue is that if the people of Israel will obey the voice of Jehovah, keep his commandments, and refrain from making a covenant with other peoples or their gods, God will bless them with his presence and protection, prosperity, freedom from disease, long life, victory over their enemies, and wide dominion.

FOR ISRAEL'S GUIDANCE on the way to Canaan Jehovah promises to send "an angel" (verse 20), who is his own representative, the same as appeared to the fathers (see Genesis 24:7; Exodus 3:2). The function performed by the angel in Old Testament times is later perfected in the incarnate Christ, who is God manifest in the flesh. "My name is in him," says Jehovah (verse 21). Submission to him is the same requirement as to Jehovah himself.

The situation which the Israelites face in Canaan is one requiring divine help and protection. They must meet enemies long entrenched in the land, "the Amorite and the Hittite, and the Perizzite, and the Canaanite, the Hivite and the Jebusite" (verse 23). But with these inhabitants of Canaan and their idolatrous practices they must not mingle.

Unfortunately, they failed to keep this requirement. Compromising with the sensuality and idolatry of the Canaanites led ultimately to Israel's downfall (II Kings 17:7-18).

The "pillars" or *obelisks* of the enemies which Israel is to break in pieces were large oblong stones which were set upright, usually in rows, at or near altars or in temples as symbols of the abode of deity.

Since they were associated with pagan notions and fertility cult practices, they became a menace to Israel's worship. Hence the demand for their destruction. The worship of the true God must be kept free from pollution by worldly ways. In recent times archaeologists have unearthed several of these sacred stones at such places as Gezer, Taanach, Megiddo.

JEHOVAH'S PROMISE to "bless thy bread . . ." (verse 25) gives meaning to grace at meals, which so many men in modern times fail to observe. More than that, it insures prosperity in numerous ways, including deliverance from disease, barrenness, and an early death (verse 26).

To assist Israel in driving out the peoples before them God promises to send his "terror" (verse 27) and "the hornet" (verse 28)—probably a reference to some severe plague, or a symbol of panic produced by the approach of invaders (Deuteronomy 7:20).

In his promise Jehovah makes it clear that he does not intend to drive the inhabitants out of Canaan "in one year" (verse 29) but "little by little" (verse 30). The Book of Judges bears out historically this plan of a gradual rather than a sud-

den conquest. Among peoples who lingered long in the land were the Jebusites.

Repeatedly Israel is warned to beware of the idolatry of Canaan (verse 33). Unless the worship of Jehovah is kept pure, the people will perish.

The Covenant Code having thus been completed, together with the addition of the promises and warnings of the epilogue, it is now ready to be publicly ratified. Like any other contract binding two parties to an agreement, it must be signed, sealed, and delivered.

CHAPTER 24 resumes the narrative where it breaks off at Exodus 20:21 to give place for the insertion of the Book of the Covenant (21:22—23:19). Apparently some sections of the account are missing or out of place. It is difficult to determine Moses' movements up and down the mount. In the last reference he was on the mountain, but now he is summoned to ascend it again (verse 1).

Accompanying Moses part of the way are Aaron, his sons Nadab and Abihu, who later came to a tragic end through offering strange fire (Leviticus 10:1, 2), and 70 elders, the representatives of the people. Only Moses might ascend to the top of the mount.

When Moses repeated the promises and warnings as set forth in 23:20-33, the people agreed to observe them (verse 3). In recognition of the agreement, the body of laws recorded by Moses officially became "the book of the covenant."

For the ratification of the covenant Moses built an altar in keeping with specifications (see 20:24) and set up 12 pillars of unhewn stone, representing the 12 tribes of Israel (verse 4). This use of pillars points to the antiquity of the act of sealing the covenant, since they were later prohibited because of pagan associations.

The act of ratification itself involved the sacrifice of animals and the sprinkling of the blood upon the altar, which represented God's presence, and upon the people in solemn recognition of the bond of union between Jehovah and Israel (6-8). The agreement initiated by God and accepted by Israel was signed and sealed by "the blood of the covenant," documented and delivered in revealed "words."

THIS SOLEMN ENACTMENT on Mount Sinai anticipated the scene on Calvary centuries later. On the cross our Saviour sealed with his own blood the new covenant of grace and truth. "For the law was given through Moses; grace and truth came through Jesus Christ" (John 1:17).

When the covenant was ratified, it meant that the way was now open for God's people to approach his presence. As Moses and his companions looked up toward the top of the mount, they caught a vision of Jehovah resplendent in glory, making the vaulted dome of the sky above shine with the brightness of sapphire (verse 10). In a sacrificial meal they concluded the covenant (verse 11).

Acting on the divine summons, Moses again ascended the mount to receive the two tables of stone, inscribed with the ten commandments (verse 12). Joshua, who is often referred to as his "minister," accompanies him, but Aaron and Hur are to remain with the people to act as Moses' representatives in his absence.

The scene of Jehovah's revelation of his glory as Moses ascended the mount is one of celestial grandeur, described in terms of blazing fire. In fasting (see Deuteronomy 9:9) and meditation Moses remained on the mount "forty days and forty nights" (verse 18). The writer of Hebrews says of him, "By faith . . . he endured, as seeing him who is invisible" (Hebrews 11:27).

# Personal Problem Clinic

## Other communions

**QUESTION:** Can you explain the difference between the Lutheran faith and that of the Presbyterian and Congregational churches? My son married a girl who is not a Lutheran and is thinking of joining one of these churches.

**REPLY:** The Presbyterian church dates from John Calvin who lived at the time of Luther and from John Knox who championed the Calvinistic faith in Scotland. It came to North America from Scotland and England. In most of its teachings the Presbyterian church is in agreement with the Lutheran church. The major differences are the following: 1) The Presbyterian church teaches that the elements of the Lord's Supper represent the body and blood of Christ, whereas the Lutheran church holds that in, with, and under the elements Christ is spiritually present. 2) The Presbyterian theology is centered in God the Father. For Lutherans, Christ is the center. 3) The Presbyterian form of worship is relatively plain and informal, whereas that of the Lutheran church is liturgical. There are other differences of less importance.

The Congregational church merged with the Christian church in 1931. This communion is somewhat like the Presbyterian church, but its congregations have more authority, its general body much less. Most of the congregations adhere to the statement of doctrine which was adopted in 1913. Both the Presby-

terian and the Congregational-Christian churches are evangelical (gospel) churches.

## Flowers on altar

**QUESTION:** I would like to know whether there is a ruling that potted flowers are not to be placed on the altar of the church.

**REPLY:** It is the general practice among the churches that potted flowers are not placed on the retable of the altar. There is no actual rule or regulation to this effect in the Roman, Anglican, or Lutheran churches. The purpose of keeping potted plants from the altar is to avoid soiling altar linens, though occasionally one hears of some far-fetched symbolism as an explanation.

## Bartender

**QUESTION:** Should a bartender be permitted to unite with the church without any intention of changing his occupation? Or should he be refused, and an effort be made to have him understand that he is working in Satan's kingdom, along with an assurance that if he takes an honorable job the church will be overjoyed at his decision and glad to receive him into membership.

**REPLY:** "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?"

Undoubtedly a bartender does not hold a high, honorable, or constructive position.

But a congregation ought to be willing to give attention and effort to helping people who are caught in unethical jobs to find employment which will square with Christian faith and ethics. Deal justly but mercifully with the bartender. Help him to find the Christian way of faith and living, and to work into it. But don't overlook the faults of others who are no more defensible.

—EARL S. RUDISILL

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Dr. Rudisill has been writing the "Problem" pages in "The Lutheran" since 1941. He is an associate secretary of the ULC Parish and Church School Board, and directs the Board's program of adult education. This year in all parts of the United States and Canada study conferences are being held to consider ways in which churches can help parents and children with their home problems.

## Psychology of Christian Faith

**The Individual and His Religion: A Psychological Interpretation.** By Gordon W. Allport.  
Macmillan. xi, 147 pages. \$2.50.

Ever since the first Palm Sunday, when Jesus wept over the City, the joy of the church has been tempered with tears for the statistical gap between her "confirmed" and "communing" members. Why do so many make shipwreck of their faith, throw religion overboard, and then, when their life torments them with emptiness, resort to counselors who have not the words of *eternal* life? How can we prevent this tragedy of arrested spiritual development, and help people to achieve a mature religious faith?

Professor Allport of Harvard has written a wise book to help us answer these questions. His purpose is to show that although psychology can never be an adequate substitute for religion, the two need not be permanently and hopelessly at odds. From the standpoint of a psychologist he sets out to discover the place of religion in the life-economy of the individual. The function of religion as he sees it is to develop a man's life away from preoccupation with himself; to make it ever more inclusive and orderly; and to give it meaning and permanent value in relation to the universe.

In six lectures designed to sharpen and reinforce the thesis stated by William James 50 years ago, Dr. Allport deals with the origins of the religious quest, the religion of youth, the religion of maturity, conscience and mental health, the nature of doubt, and the nature of faith. "A man's religion," he says, "is the audacious bid he makes to bind himself to creation and to the Creator," and "there are as many varieties of religious experience as there are religiously inclined mortals upon the earth."

In the religious quest the individual is solitary: no one else can provide him with the faith he evolves. A mature faith is belief in the validity and attainability of some goal which is set by desires that are not merely pushed from behind, but have a forward thrust that is best described by the word "intention." The way to validate such a faith is to put it to the test of experience.

When speaking of religion as man's quest

for God, we have to remember that it is God's prior quest for man that enables man to seek and find him. But the purpose of this book is to discuss the *psychology* of the quest. The data cited from questionnaires to explain why so many youth rebel against the teachings of the church show how neglect of the human side of religion can generate an unnecessary conflict between faith and reason and between revelation and science.

The author gives the church due credit, but where it has been wrong he says so. On the other hand he punctures the extravagant claims of those psychologists and psychiatrists who believe that science and humanism can take the place of religion. Formerly when youth learned religion first, it was religion that had to bear the brunt of his later doubts and discontents. But now that youth learns science first, we may expect that, "Instead of serving as the stale ground from which scientific insights dazzlingly emerge, religion may be perceived as the fresh and sparkling insight needed to supplement and correct the lifeless and devalued ground of science."

"The security that comes from being loved and from giving love is the groundwork for wholesome existence at any age of life." By contrast with psychotherapy, which "knows the healing power of love, but finds itself unable to do much about it," religion, "especially the Christian religion—offers an interpretation of life and a rule of life based wholly upon love . . ."

Allenwood, Pa.      RAYMOND T. STAMM

## Collection of Quotations

**Treasury of the Christian Faith.** An Encyclopedic Handbook of the Range and Witness of Christianity. By Stanley I. Stuber and Thomas Curtis Clark. Association Press. 832 pages. \$5.00.

This book contains 50 chapters of "more than two thousand testimonies, stories, and comments, over 650 pointed paragraphs" on the Christian faith, ranging from Atonement, Bible, Brotherhood to Christian Family, God, Grace, Sin, War and Peace, and Worship.

The merit of the book is its excellent arrangement of the large amount of material it contains. Quotations are arranged alphabetically under well-chosen rubrics and in addition three indexes are provided, so that the material is readily accessible. But what is the good of a fine system of finding something that turns out to be of doubtful value?

The collection is professedly "non-theological," which, so strangely, is regarded as a merit in a book on the Christian faith. Most of the material breathes the humanistic, liberal-rationalist, "social gospel" spirit of the last 30 years in American Protestantism, though not all of it, for the type of "theology" represented by the editors is so elastically "catholic" that it can tolerate flatly contradictory testimonies. However, perhaps one must not expect much more than the lowest common denominator of the Christian faith in a book of this kind. The reader will therefore use what he can of it and let the rest go if he is discriminating in his view of the Christian faith.

Philadelphia JOHN W. DOBERSTEIN

## Story of Norwegian Pioneers

**They Sought a Country.** By Norman E. Nygaard. Longmans, Green. 211 pages. \$2.50.

Primarily a story of two Norwegian families who moved to Minnesota during the past century, this novel's underlying theme is the great and life-long friendship between two men, the heads of these two pioneering families.

Torger Torgerson, a farmer, loved Norway but his adventuresome spirit led him to

seek a fuller life in America. Olaf Trygvesson, a cobbler, went along on this journey, chiefly because the two families had always lived close together and could not imagine living apart. Torgersons and Trygvessons remained closely knit in their new environment, joined the same Lutheran church. Their children, with one or two exceptions, fulfilled the hopes of their parents as they grew up.

Olaf Trygvesson achieved personal success through an unselfish spirit and good management. Torger Torgerson, always stubborn and fighting, never seemed to get ahead. Nevertheless these two men were able to bring out the best in each other, and remained true friends to the dramatic finish.

This book is delightful reading because it gives a good picture of the times and customs during the Scandinavian settlement of Minnesota, and because of the fine clear characterizations of the people who make the story.

RUTH S. SCHNEIDER

Springfield, Ohio

## Farmers Are Stewards

**Forever the Land.** By Russell and Kate Lord. Harpers. \$5.

This book deals with the stewardship of the basic wealth of the earth, the land. In it the editor chronicles the growth of the "Friends of the Land," and "gathers together a fine, varied selection of writing fostered by this movement." His wife is illustrator.

The reader is taken through the editor's early experiences and thought about the land, his own farm living, the early days of the New Deal's bold experiments (and sins), Louis Bromfield's "Malabar" farm, forests and farms the country over. It traces thinking on conservation back through America's early years, and relates experiences of "dirt-farmers" in prose and poetry.

Recorded are such things as President Theodore Roosevelt's attempt to establish a World Conservation Conference, and the bold ventures toward conservation in America by Governor Pinchot.

New York City CLIFTON M. WEIHE

# LETTERS

## TO THE EDITOR

### Has anyone ten thousand dollars?

SIR:

During the last months we were successful in extending our radio department. There is a radio expert in charge who used to work with the *Deutschlandsender*. At the moment we hope to purchase a tape recorder that will enable us to offer religious programs to the secular broadcasting systems. By means of this recorder we shall be in position to give commentaries on all sorts of events. We shall even be able to record church services or important parts of ecumenical meetings.

As a matter of fact it will be just the same instrument as the great broadcasting organizations use. We shall hand the tapes to the stations that will fit them into their programs. This is a procedure which is performed in quite a different way in America, because there churches can rent time for their programs, but in Germany this is impossible. Thus we have to find a different way to penetrate the broadcasting stations with religious programs.

As to the tape recorder, we do not have sufficient money. A collection in the communities will be hardly possible, as collections for charity purposes come first. Do you know some wealthy men in America who would be willing to support this institution which is unique in Germany, and which represents the only religious studio over here? The money would help an undertaking which is just on the point of being developed and which has a great many opportunities? We hope to be in the position to open an FM-station in the future.

The price of the recorder is \$10,000. We shall try to raise part of this sum, but it would be an immense help to us if friends in America would assist. FOCKO LUPSEN

*Bethel-Bielefeld, Germany*

Press Bureau, Evangelical  
Church in Germany

### Coffee in Schenectady

SIR:

In a recent issue of *THE LUTHERAN* reference was made to the inauguration of a Coffee Hour in Cleveland, Ohio, churches.

Here in Schenectady at downtown First Church our Young Adults started a coffee hour on Jan. 22. About 50 people drank 62 cups. Small children were given fruit juice.

Reasons for the venture were (1) to increase sociability among the members, (2) to introduce visitors and provide the pastor with the opportunity to greet them, and (3) to provide a hot drink to people who had to wait for buses.

During the coffee hour we made contact with five prospects and received several children for the church school and made arrangements for one baptism. We had from 40-60 people every Sunday. The coffee hour was discontinued on April 2 but will be resumed in the fall.

RAY E. KULMAN

*Schenectady, N. Y.*

### Results of prayer

SIR:

I enjoyed the article "Adults Can Pray" (*THE LUTHERAN*, April 26). I spend at least one hour each morning in prayer. By doing so I feel God is very near to me, and I am happy all day.

Sometime ago I burned my hand, and it pained me awfully. There was a long red mark from the burn. All of a sudden I seemed to hear a voice say, "Don't make such a fuss over it. Our Lord's hands and feet were nailed to the cross." Then I thought how he suffered for me, and the pain in my hand left me in a few minutes. The next day even the red mark was gone.

My mother was a God-fearing woman. Every night we would sit in a circle around her, sing hymns, and pray. Some of us couldn't even pronounce the words, we were so young. I thank God she did just that.

At night before I retire, I like to sit at the window and look at the sky. The sky is a big altar. The stars are the candles. I say my prayers, and then sleep. This is a good remedy for insomnia.

*Union, N. J.*

MRS. HUGO ZEIDLER

# OVERSEAS

**GERMANY: Berlin.**—(A statement by Bishop Otto Dibelius from Russian-zone Germany to fellow-Germans in the American and British zones.)

FIRST I WISH to convey our thanks. In the past year much help has come to us from western Germany. You are not to think that this help is taken for granted. We are thankful. But we still have much to ask.

Our first wish is this: when you think of Germany, then do not mean only the Western Zone, but include the Eastern Zone with it. In your eyes we are perhaps an uncomfortable part of Germany, because you are always sacrificing for us. We are perhaps an irritating part of Germany because the West fears all sorts of dangers to its commerce and culture from the East. We are in your eyes an unfruitful part of Germany, perhaps, because we cannot participate in much in which you place your energy and faith. But we too are Germany.

For this reason, when you say "Germany," you must include not just yourselves, but also the German East. And you must express this! We sometimes have the impression that only in the East is the word "Unity" to be heard on every tongue, while the West easily controls its ardor in this direction. If you think as we do, then say so loudly and constantly.

MY SECOND request is that you do not think of us in the East as completely wretched, either within or without. Certainly, the West is richer than the East—but it has always been so, and is so today although the West too has become very poor. Borrowed money does not make anyone rich but it frequently causes presumption and frivolity. With us in the East, the whole situation is very clear. We know that we are very poor people. Indeed we do know. But wealth does not only consist in being able to buy as much butter as you want. Wealth consists in that the heart should have richer experiences and the life should be full of service and stimulation.

Our universities are certainly no longer on a par with yours. But our musical life will stand up in comparison with yours.

Above all, you are not acquainted with the life of our church. When there is a special service in one of our small towns and the school director says to his older pupils, "One does not attend such things," everyone knows that there is a very specific threat behind his words. But they go just the same. Some step before the congregation to read the Scripture lesson and others take the offering up to the altar. This is what it means to a confessing church.

MY THIRD WISH is that you do not forget that this area is the greatest Protestant center of central Europe. In the West, the Catholics hold the "trump" as they say in bridge. Among us there is no more than one Catholic to every six Protestants.

To be sure, a comparison with other denominations is fascinating enough, but among us that has all fallen aside. It must be pointed out that the eastern provinces in which the life of our church had its roots is now all under Polish rule and remaining to us are areas without well-developed tradition. Nevertheless Wittenberg is in Saxony, the Wartburg is in Thuringia, and in Saxony also lies the Herrnhut settlement. This heritage of our fathers which has been given into our care is also your heritage. You can be of little help to us in caring for it and keeping it alive, but you should not forget that here too is your church home.

YOU CAN HELP us but little in these things—but there is something you can do for us—and this is my last wish.

The East does not have the ambition to take part in all the external things which lie before the church of the West. What concerns the pastors and other workers most is their wish not to live any better than the members of their congregations just because they are servants of the church. They must share the fate of their congregations and they wish to do so. Scarcely one among

these many workers complains of his lot.

But there is much renunciation, worry and need here. It is difficult to retain the joy of work when, for instance, a catechist has to wait for three months after he has done his duty before he is paid for the simple reason that there is no money, or for the same reason establishments of the Inner Mission are shut down, or highly gifted children are denied further schooling.

In this area the West can do a great deal. There is no money to sacrifice to this cause. But the West can let the East share in its intellectual life. We cannot buy the books that appear in the Western Zone. Who in the East can lay on the table the one-sixth or one-seventh of the cost of a book in the West? You must find other ways for us to participate in the things that absorb you.

Our Lord Jesus practiced a wise government of his church. He directed one to go and bear witness and the other to go the way of sacrifice. When they are both together again, they shall praise with one mouth the grace which was active in the experiences of both.

**FRANCE: Paris. April 28.**—ON APRIL 24 a private meeting was held by the Theological Faculty of Paris to honor Dean Maurice Goguel who is just 70 years old. Representatives from the French Theological Faculties of Strasbourg and Montpellier, from the Theological Faculties of Geneva, Lausanne, Neuchatel and Basle in Switzerland, and from the Sorbonne took part in the ceremony, rendered homage and expressed their best wishes to the well-known Professor Goguel.

At the same time, the president of the Lausanne University conferred the degree of *Doctor honoris causa* on Mr. Goguel who is already *Doctor honoris causa* of the Universities of Uppsala (Sweden), Edinburgh (Great Britain), and Harvard (U.S.A.).

Maurice Goguel, who is a member of the Lutheran Church of Paris has been teaching New Testament exegesis since 1905 at the Theological Faculty of Paris. He has also been professor at the *Ecole des Hautes Etudes religieuses*, and finally at the Sor-

bonne. He has published a great many books concerning the origins and the early years of the Christian Church. Some of these have been translated into English. One of the most remarkable, *Jesus of Nazareth, Myth or History*, was written in 1925 against some scholars who contended that Jesus never existed. Goguel's demonstration is certainly one of the most pertinent which has been written on that topic. His last publication, *Les premiers temps de l'Eglise*, was written in 1948 and deals with the origin of the Christian Church.

Though, in his conclusions, Goguel is representing the modern liberalism, it must be emphasized that his works, which show a spirit of great tolerance and wide understanding, are based upon a deep knowledge not only of the first Christian literature but also of all studies which have been written in modern times. Therefore, if his position is in some way contestable and even outdated, his work will remain as a most useful monument of exegetical science.

On the occasion of the 70th birthday of Goguel, a book of miscellanies has been published under direction of Prof. Oscar Cullmann of the Universities of Paris and Basle, whose last book, *Christ and Time*, has just been published in America, and of Prof. Philippe Menoud of the University of Neuchatel in Switzerland.

Among scholars who participated in this publication, which includes very interesting studies in French, English, and German, we find the most well-known New Testament exegetes of Germany, Switzerland, Denmark, Sweden and England. Even four Roman Catholic scholars of Switzerland and Belgium joined in this homage which is not only a token of ecumenicity but also a testimony to the science of Maurice Goguel and a proof of the world-wide radiation of his teaching.

Bishop Poincenot of the Lutheran Church of France who presided at the meeting, conveyed the gratitude of Lutherans to the great scholar who has consecrated his life to the study of New Testament.

—FRANCK GUEUTAL



**SUSQUEHANNA GROUND-BREAKING**  
... for \$300,000 Humanities Building

## SU Breaks Ground

Susquehanna University broke ground April 15 for a new Humanities Building that will cost \$300,000 and will contain the necessary physical equipment for further emphasis on courses related to the Humanities as distinguished from the Sciences. It will be a companion building to Steele Science Hall.

President G. Morris Smith saw an opportunity to tie-in the ground-breaking ceremonies with CHEY, invited all pastors in the synod to organize groups to acquaint themselves with the facilities of the university. Approximately 600 accepted the invitation. After the ground-breaking ceremonies, they attended a program of music and dramatics presented by the students, were served tea by the Women's Auxiliary.

## Southern Commencement

Commencement exercises at Southern Seminary will be held May 23 through 25 with 15 seminarians receiving

the degree of bachelor of divinity.

Speakers during the three-day affair will include: North Carolina Synod President F. L. Conrad, who will speak at the alumni dinner; the Rev. Rufus Braxton Cuthbertson, pastor of St. Andrew's Church, New Bern, N. C.; and Dr. Voigt R. Cromer, president of Lenoir Rhyne College, who will deliver the commencement address.

## LR Debators

The Lenoir Rhyne College men's debating teams tied for first place with Miami University, of Florida, and Maryville College at the Pi Kappa Delta Provincial Tournament held at the University of Georgia at Athens recently. Altogether 13 colleges and universities of the southeastern United States were represented.

The Lenoir Rhyne affirmative, composed of Harold Skinner and Letchford Laye, won four and lost two debates, while Robert Walker and Jim Hunt, on the neg-

ative side, compiled the same record. The teams were coached by the veteran forensic leader, Prof. Albert Keiser.

## Boatman Promoted

Prof. A. O. Boatman has been appointed dean of the newly organized Admissions Department of Carthage College, Carthage, Ill., but will continue his teaching as professor of mathematics.

As head of the Admissions Department, he will have charge of the receipt and processing of student applications, evaluating of transcripts, approving admission certificates, and will serve on the scholarship committee.

Dean Boatman began his work at Carthage College in 1918 as instructor of physics. He became professor of physics in 1935, served as Dean of Men from 1924-46. He has been professor of mathematics since 1936, and chairman of the faculty since 1942.

## Baltimore Institute

"Lighted to Lighten" was the theme of the annual Life Service Institute of the Lutheran Deaconess Training School in Baltimore, held April 28-30. A large group of girls of eleventh grade high school and above, considered preparation and opportunities for full-time service in the church.

The thought, "Light your Lamp through Study," was presented in classes conducted by the Rev. Carl W.

Folkemer and Sister Sophie Damme, regular members of the faculty of the Lutheran Deaconess Training School. Outstanding leaders in their respective fields led discussion on "Let Your Light Shine Through Service" in the parish, social missions, foreign missions and as a church member. In this fellowship of study, worship and play, this group of girls had opportunity to experience the life of the Motherhouse.

### **Mt. Airy Commencement**

Philadelphia Seminary's 86th Commencement exercises will be held May 18 in Trinity Church, Germantown. Principal speaker will be Dr. Charles B. Foelsch, pastor of Holy Trinity Church, New York City, who will speak to the 29 seniors receiving their BD degrees.

Six synods—Ministerium of Pennsylvania, New York, Pittsburgh, Virginia, North Carolina and Slovak Zion—are represented in the graduating class. Most of the graduates have received and accepted calls. Two plan graduate study. One graduate student will receive a BD degree; 11, STM.

An added feature of the exercises will be a choral prelude by the seminary choir in memory of Johann Sebastian Bach, the 200th anniversary of whose death is observed this year. Seven numbers by the choir, three others by the octette, will be included in a pre-Commencement concert.

## **Briefly Speaking**

First it was a new typewriter for the office of First Baptist Church in Roanoke, Ala. A second anonymous gift was an electrically cooled drinking fountain; next, came \$100 for the WMS. Persons delivering the gifts "didn't catch the name" of person ordering them. The pastor says anonymous giving is apparently becoming epidemic; he anticipates invoking no quarantine!

Although an audit disclosed a missing Franklin Park (Ill.) sales executive was short nearly \$1,600 in his accounts as treasurer of Resurrection (ULCA) Church, the council and Pastor Samuel L. Besecker let it be known that the layman would be forgiven if he returns home. Announcing that the congregation was the only party which could prosecute, Pastor Besecker said "we want (him) back so he can again be a part of our congregation. We valued him as a member!"

Eight key Canada Synod laymen from Kitchener and Waterloo met recently to plan for CHEY. Each of the men pledged \$1,000, promised to find another layman to contribute a similar special gift. One week later, two of the original eight happened to meet, discuss progress. "Remember our promise of last week?" asked one. "Well, I have three more!"

Canada Synod CHEY Lay Chairman Alvin J. Metzger was told by a Hanover Conference pastor "none of my parishioners is capable of making special gifts to the CHEY appeal!" Layman Metzger persuaded the pastor to introduce him to three laymen of the church. After hearing Metzger's plea, each of the three made a \$1,000 subscription.

During World War II, a young Australian soldier often saw soldiers hanging around Melbourne streets on Sunday mornings with nothing to do. That set in motion ideas that recently culminated in a church bus that collects children for Sunday school, adults discovered "loafing" on downtown streets Sunday evenings.

A recent notice on the bulletin board of Zion English Church, Litchfield, Ill., referred to a Brotherhood-sponsored pancake supper: "Ephraim is a cake not turned (Hosea 7: 8). The pancakes to be served tonight will be different; they will be well turned!"



## MARYLAND

### Second English to Relocate

BALTIMORE—Second English Church recently took title to the ground for its new church location at Edmondson Highway and Briarcliff Road, West Baltimore. The Board of Regents of the University of Maryland has voted to purchase the historic old church property on Lombard street to provide for expansion of the University Hospital. As soon as the acquisition of the old church property by the state is consummated, Second Church plans to proceed with the construction of a group of church buildings and community center at the new location.

THE REV. ROSS R. HIGHBERGER was in-

stalled executive secretary of the Baltimore Inner Mission Society in St. Paul's Church May 14. Participants included: Dr. Paul A. Weidley, Pastors John C. Stuff, Walter Knauff, Henry J. Eberle and Dr. James Oosterling.

Dr. I. Wilson Kepner reports that St. John's Church, Brooklyn, Md., exceeded its goal of 150 Eastertide accessions. Fifty confirmands were received Palm Sunday and 110 adults were welcomed into fellowship April 5. These are the results of St. John's Faithful 70.

DR. HENRY W. A. HANSON, Gettysburg College president, spoke at the spring meeting of the Baltimore Club of Gettysburg Alumni in Reformation Church April 27.

FOUR CANDIDATES were received as deaconesses of the Baltimore Motherhouse at the investiture service May 17—Janet Hoove from Ohio, Ruth Hobbs from Texas, Arlene Shumaker from Pennsylvania, and Dorothy Stalder from Nebraska. Dr. William F. Zimmerman, president of Thiel College, will be commencement speaker May 26.

MARYLAND SYNOD Director of Religious Education and Young People's Work Howard F. Riesz was commandeered by the Parish and Church School Board for direction of church and home institutes in the South Carolina Synod.

CARROLL S. KLUG was installed pastor of Reformation Church May 21 by Synod President Fife. Participants were: Dr. James Oosterling, Dr. John L. Deaton, and the Rev. Paul L. Reaser.

THE NEW PARISH HOUSE at Messiah Church, Woodbine, Md., was dedicated by Pastor W. E. Saltzgiver May 21. \$5,000 was spent in an expansion and improvement program.

PASTOR HENRY R. NEIKIRK dedicated new St. Timothy's (Dundalk) 600-pound bell April 9. The electrically operated bell is the gift of Mr. and Mrs. George R. Norris.

PASTOR PAUL MANRODT dedicated St. Andrew's new \$50,000 church at Capitol Heights, Md., April 30. Dr. L. Ralph Tabor preached; Pastors R. Donald Clare, Paul L.

## YOU'LL SEE

(U. L. C.)

**1** \$6 MILLION BRAIN is this Directing Committee, which heads up the current CHEY drive for ULC educational institutions.

**2** CHANCEL of the new Gloria Dei Church, Denver (see page 43). Window will eventually be stained-glass "Ascension."

**3** CHARLESTON (S. C.) Pastor Paul M. Kinports (left) helps DP Pastor Zanis Kristbergs begin six-month training period at St. Matthew's Church.

**4** LAYMAN Roy L. Fosberg (left), treasurer of Illinois Synod, with Dr. O. G. Beckstrand and Dr. A. G. Weng at surprise banquet honoring layman for 40 years' service as Rockford Sunday school official.

**5** WITTENBERGERS Janet Hart and Dick Boye discussing plans for campus CHEY drive conducted last month.

**6** SEVENTEEN New Americans from Norway, Latvia, Hungary and France are welcomed to St. Mark's Church, Baltimore, Maryland, by Pastor Paul Smith.

**7** LUTHERAN EDITOR RUFF (left) receives 136 new subscriptions from First Church (Mansfield, O.) youth and Pastor Carveth Mitchell during recent rededication services. (See page 41.)



The conferences were also informed that the synod had paid 102 per cent of its apportioned benevolence for 1949 but had fallen to 87 per cent of its Lutheran World Action quota for the same year.

THE THIRD ANNUAL RETREAT of the laymen of the Long Island Conference will be held this year at Minden in the Hamptons, L. I. Dr. Martin J. Heineken of Mt. Airy Seminary and Pastor B. von Schenck, Our Saviour's Church (Missouri Synod), will be the principal speakers.

LABOR SCHOOLS conducted by the church have made some progress in New York City. In Staten Island the Protestant Council has just finished a school term. The dean, Pastor Carl Sutter, Trinity Church, announced that plans are under way to extend the program in the fall.

DR. WILLIAM G. BOOMHOWER was recently elected the new president of the Williamsburg Larger Parish. The larger parish idea has been tried out in many sections of the country as an answer to the needs of changing communities. But it has been tried nowhere more successfully than in Williamsburg where nine congregations of various denominations band together for fellowship and religious education work.

ROSS POND was recently appointed director of the New York Inner Mission Society. He succeeds the Rev. Frederick C. Frommhamen. The new director has served as Field Consultant with the American Lutheran Church and also in the same capacity for the National Lutheran Council.

Fred Lührssen of Zion Church, Brooklyn, resigned recently as secretary of the church council after serving 48 years. He was made secretary emeritus.

ADVENT CHURCH, Brooklyn, recently ended its 40th anniversary celebration and also marked the 26th year of the Rev. Fred Crossland as pastor. His son, Richard, just accepted a call to another Brooklyn church, St. Philips, and will assume his duties after graduation from Mt. Airy Seminary and or-

Reaser and J. Frank Fife participated.

THE REV. L. C. SPARKS was installed as- sociate pastor of St. Luke's Church, Silver Spring, Md., April 30.

REDEEMER CHURCH dedicated their new \$70,000 church May 7 with Dr. A. R. Wentz preaching. Former Pastor (Dr.) J. W. McCauley and President Fife participated. A special feature was the dedication of a set of carillon bells, gift of people in the community. The tower chimes are known as the Community Inter-Faith bells of Howard Park.

LLOYD M. KELLER

## NEW YORK

### CHEY Rolling in New York State

NEW YORK CITY—CHEY is meeting with good response in the New York Synod according to Pastor Eugene K. Strehel, synodical director. Speaking to the New York and the Long Island Conferences at their spring meetings he said that the synod had, to date, pledges of 45 per cent of its total quota of \$750,000 and that every indication pointed to the collecting of the total by the end of 1951.

dination by the New York Synod at Kingston.

THE REV. EDWARD SHELDON has resigned from St. Matthew's-Emmanuel Church, Brooklyn, to accept a call to Zion Church, Rahway, N. J.

THE REV. HOWARD FUNK was installed as pastor of Christ Church, Airmont, N. Y.

CHRIST CHURCH, Great Kills, will install its new Pastor Henry J. Cornish on May 28.

HOWARD WALKER, Gettysburg Seminary, has accepted a call to St. Paul's Church, Narrowsburg, N. Y.

A CARILLONIC tower music instrument was dedicated at St. John's Church, Mamaroneck.

MRS. PAULINE ALTENEAU was recently honored for 26 years of service as secretary of the Women's Auxiliary of the Brooklyn Inner Mission Society.

OLIVER W. POWERS

## OHIO

### First Church is Rededicated

MANSFIELD—Members of First Church joined with Pastors Carveth Mitchell and Olan Aughbaugh last month in rededicating their church's completely renovated interior.

DR. G. ELSON RUFF, editor of THE LUTHERAN, was principal speaker at the first of a series of services begun April 16. Dr. Ruff was Sunday school Homecoming service speaker, taught the lesson to the entire membership that day.

Others participating in subsequent services were Dr. H. C. Roehner, former pastor now in Uniontown, Ohio; Dr. Alvin Bell, of Toledo; Dr. Grover E. Swoyer, former pastor now in Pittsburgh's Northside.

Major change in the renovation and improvement program was the chancel, transformed to a traditionally Lutheran one (see cuts pages 40 and 41). The altar and base are built in four different marbles. Other changes include a re-equipped and furnished basement, a new and modernly equipped kitchen, installation of a new heating unit in a specially constructed annex. The improvement program cost First Church \$175,000.

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AFTER Mansfield, Ohio, Rededication

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## PENNSYLVANIA

### Charleroi Church Renovated

PITTSBURGH—On the day of the steel strike last fall, Christ Church, Charleroi (with 50 per cent of its membership dependent on the steel industry for its livelihood), voted four-to-one to renovate its nave and chapel at a cost of \$5,000. Last month, 275 communing members rededicated the church with a \$500 repair fund balance!

The service was broadcast over Station WESA, Charleroi, with Pastor Meade A. Rugh in charge. At special evening services, Hamma Divinity School Dean E. E. Flack and Pittsburgh Synod's Greensburg Conference president, the Rev. Russell L. McCullough, spoke. Others participating: Hamma Seminary L. T. Rugh, Thiel Senior Joseph Jacobs, and Pastor A. F. Shell.

Founded in 1901 and a mission congregation for 23 years, Christ Church had been indebted for its building until March of 1945.

During the last five years the congregation has completed repairs and improvements totaling nearly \$12,000, 95 per cent of which has been contributed through stewardship giving. Pastor Rugh has served the congregation for 15 years.





Pastors W. J. Moretz, H. V. Kahlenberg and N. E. Miller are pictured during dedication of Trinity Church, Bradenton, Florida. Although it receives salary aid from the Board of American Missions, the \$20,000 church was built without assistance from the board. Most of the manual labor was performed by laymen of the church

## PENNSYLVANIA

### Evangelism Conferences Conducted

WILLIAMSPORT—Area pastors' conferences on evangelism were held in the Susquehanna Conference during April. Dr. C. P. Ras-mussen and the Rev. Clifton M. Weihe conducted meetings in Lewistown, Sunbury, Millersburg, and New Bloomfield. The Rev. Peter J. Dennis and the Rev. Frederick Stuber had charge of the meeting at Lock Haven. Pastor Dennis and the Rev. Walter Sadt met with the pastors at South Williamsport, Milton, and West Hazleton. Dr. C. Franklin Koch and the Rev. Clifton Weihe conducted the workshop at State College.

Area directors of this effort were Pastors D. G. Raup, B. A. Peters, E. I. Stahl, L. S. Deppen, A. P. Bingaman, P. F. Curfman, H. A. Ahalt, E. D. Ziegler, J. W. Emerick, and R. E. Nale.

All officers of the Danville Conference were re-elected at the annual meeting in Grace Church, Shamokin. The Rev. Ralph Alderfer, Urban Church, is president; the Rev. Phares Reitz, Berrysburg, vice president; the Rev. Wayne Artz, Elizabethtown, secretary; and the Rev. Charles Snyder, Herndon, treasurer. Delegates to the Des Moines convention of the ULCA were elected with President Alderfer and the Rev. Bernard Krapf, Trinity Church, Danville, chosen as clerical delegates, and Paul Laitzel, Freeburg, and Frederick Schnell, South Williamsport, as lay delegates.

SEVERAL HUNDRED PERSONS attended the Pilgrimage Day celebration at Susquehanna University, Selinsgrove. A ground-breaking ceremony for the new Humanities Building opened the day. Tours of the campus highlighted a program planned primarily for the hundreds of guests from Central Pennsylvania Synod churches who visited the campus for information about CHEY.

"THE PASSION PLAY" was presented by members of Bethany Church, Montoursville, on Easter. The presentation involved a cast of 43 persons and a chorus of 35 voices. Elaborate scenery and costuming were executed by members of the congregation. The production was held in the local high school auditorium which was filled to capacity for both presentations. The pageant was written and directed by Pastor David C. Burnite.

ALMOST 300 Snyder county young people attended a youth rally in Salem Church on April 13.

REDEDICATION services were held at Garman Church, Jersey Shore, on April 16. All work on the church was done by members.

The Rev. George H. DeFrehn graduate of Gettysburg Seminary, will become pastor of St. Matthew's Church, Catawissa, on June 1.

William and Charles Amspacker were confirmed together in St. Matthew's Church, McClure, in 1900. Since that time 50 years ago they have never missed a communion season in their church.

MRS. RAYMOND LEX doesn't start her children to Sunday school until they are two

The Lutheran

weeks old. But from then on, the Lex youngsters are expected to have perfect attendance. The family holds a record for attendance at Holy Trinity Church, Berwick. The three youngest children, Doris, 2; Jane, 1; and three-weeks-old Phyllis, haven't missed Sunday school since they were two weeks old. Ten-year-old Raymond and Donald, six, each has a five-year record. "We didn't start them off quite so young," explains Mrs. Lex apologetically.

ROBERT R. CLARK

## PENNSYLVANIA

### Pastor Observes 25th Anniversary

YORK—When Pastor David S. Kammerer completed 25 years of service to St. Paul's Church, Littlestown, last month, members of his congregation felt he deserved a celebration.

On April 17, therefore, a Silver Anniversary party was conducted in the social rooms of the church. Participating were representatives of other congregations of the community, neighboring Lutheran congregations and officials of the conference.

Since Pastor Kammerer accepted a call to St. Paul's in April 1925 the congregation has enlarged the church basement, installed steam boiler, new ceiling, new flooring, new organ and pulpit furnishings, and a new lighting system at a total cost of \$24,000. In addition, a new front (\$10,000) has been put on the church exterior, the social room has been remodeled (\$6,000); a new oil-burning boiler (\$1,700); and steeple chimes (\$3,800).

Gifts were presented to Pastor and Mrs. Kammerer by individuals and organizations.

## ROCKY MOUNTAIN

### Denver Church Dedicated

DENVER—Last month (Easter Sunday) members of Gloria Dei Church dedicated their new church (see "You'll See" page 39).

Organized May 23, 1948, the congregation (now numbers 200) worshiped in a private dwelling prior to moving into their own

church home. Dr. H. Grady Davis, Chicago Seminary professor, was principal speaker at the first services, as was Synod President John W. Eastlack.

There's good news from Laramie, Wyoming! There, Pastor Hugh Dowler and members of Trinity Church have welcomed their

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23rd displaced person! Forty-nine more are due to arrive!

The project set in motion last August was a success, due to the zeal of Laramie Lutherans along with the aid of the Midland Fuel and Timber Company, which assured jobs for 25 workers and their families. Members of Trinity Church have assisted in the newcomers' adjustment by arranging special

church services (with a sermon in the DP's own language—Latvian) and furnishing bedding, dishes, and items of household goods!

OLIVER F. WEAVER

## SOUTH CAROLINA Synod Hears, Sees, Talks CHEY

CHEY is WHAT you hear, see, and talk in South Carolina just now; it is really going over! Many congregations report from 140 per cent to well above 200 per cent on quotas. One congregation in the synod reports over 200 per cent on CHEY and 147 per cent on Lutheran World Action. Nothing has ever struck such widespread response with such eager desire to "put it over" as this appeal. Dr. F. William Brandt, synodical director for CHEY, expressed confidence that synod's quota will be exceeded by a wide margin.

Grace Church, Gilbert, was completely destroyed by fire April 16. There was no insurance; no funds are on hand to replace the church. The congregation had planned to add to the building. The parish has no pastor at present.

THE CORNERSTONE of the new Atonement Church, Laurens, was laid March 19. Participating with Pastor J. Shelton Moose were: Synod President Kinard, the Rev. William B. Schaeffer, of Greenville, president of Piedmont Conference; Mrs. J. B. Moose, of Columbia, president of the synodical WMS; and Mrs. Karl W. Kinard, former WMS president.

The first meeting of the trustees of the Chalmers E. Wessinger Trust Fund for Home Missions has been held. Elected by the executive board of synod to serve with the president of synod, are Dr. Wynne C. Boliek and J. B. Ballentine. Mr. and Mrs. Horry Wessinger and Miss Eunice Wessinger attended this meeting. Mr. Wessinger and his sister were the donors of \$49,000 for home mission work in South Carolina.

ST. MICHAEL'S CHURCH, Greenville, dedicated their new church April 2. The congregation was organized some 18 months ago. Pastor William B. Schaeffer was as-

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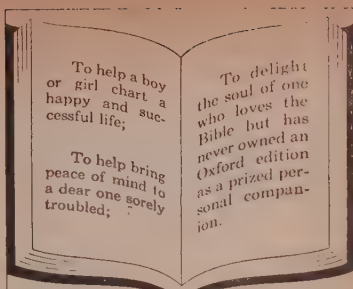
sisted by President Kinard in the dedication.

Mt. Tabor Church, West Columbia, exceeded a goal of 500 set for attendance at Sunday school for Easter Sunday, and received a special offering in excess of \$6,000 to meet obligations on the new church.

INCARNATION CHURCH, Columbia, received an offering of over \$2,000 on Easter for the building fund. An educational building is under construction.

ADVENT CHURCH, Navy Yard, Charleston, celebrated Easter by raising their CHEY quota 178 per cent and Lutheran World Action quota 137 per cent. Attendance broke all previous records.

HOLY TRINITY CHURCH, Anderson, the Rev. Alton C. Clark pastor, was the first congregation in the synod to pay the CHEY quota in full. This congregation also reports the largest number in the history of its organization receiving Communion on Easter.



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MEMBERS OF St. Luke's Church, Florence, are now worshipping in their new \$125,000 church. The church sanctuary was built by Mr. and Mrs. M. F. Schnibben, Sr., as a memorial to their son. The building will seat 215 in the nave, 60 in the balcony. The

educational building, erected by the congregation, is connected to the rear of the church proper.

WYNNE C. BOLIEK

## WISCONSIN

### Northwest Welcomes New Churches

WHEN THE Synod of the Northwest convenes at St. John's Church, Minneapolis, this week, it is greeting representatives of three new congregations who are applying for membership. They include the newly organized parishes in Billings, Mont.; Montfort, and Milwaukee, Wis. Two of these churches were organized on the same day!

Thirty-one charter members comprise the new congregation at Montfort, the seventh congregation organized by the Rev. J. J. Lippolt since he began his ministry in Grant county 15 years ago. The new pastor will be the Rev. John Gerberding, who serves the Lancaster and Burton parish.

THE REV. FRANK HEGLUND was installed March 12 as pastor of St. Timothy Church, Menasha. This parish, along with the mother-church, St. Paul's, Neenah, were the inspirational churches in the film *Like a Mighty Army*.

DURING THE first ten months of Pastor Paul L. Roth's ministry in Kenosha, Trinity Church has received 101 new members.

Jubilant over their new church and with nothing but admiration for their stone-laying Pastor William Genszler, members of Bethany Church, Wisconsin Dells, held a surprise party and presented the pastor with a purse. From the day that the beautiful red sandstone was quarried by volunteer labor until the day of dedication, Pastor Genszler served as architect, designer and mud-mixer as well as parson.

DR. A. A. ZINCK preached the sermon at the installation of the Rev. A. B. Midland at Washington Park Church, Milwaukee.

SOME 200 delegates and visitors attended the convention of the Wisconsin State Brotherhood at St. John's Church, Oshkosh. Officers elected include Sam F. Wilch, Apple-

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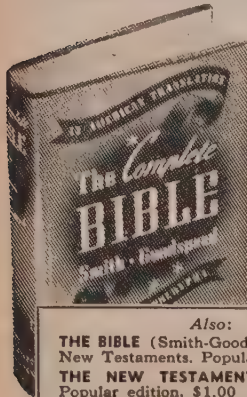
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During a three-month leave of absence during which Wisconsin Correspondent (Dr.) Charles A. Puls will visit the Mediterranean area, Italy and Palestine, news from Wisconsin will be written by Northwest Synod Stewardship Secretary Paul L. Graf.

ton, president; Stanley Coe, Fond du Lac, vice president; George Mathes, Milwaukee, secretary; and Dr. A. A. Wild, Lake Geneva, treasurer. Speakers included Dr. R. R. Belter, Burlington; the Revs. W. E. Scott, Two Rivers; Frank C. Heglund, Menasha; C. H. Zeidler, Appleton; R. W. Groth, West Bend; E. E. Witt, Marshfield; Garrett Genszler, Marinette; Dr. Morris Wee, Carthage College, Carthage, Illinois.

CHARLES A. PULS

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## CHANGES OF PASTORATE

### CENTRAL PENNSYLVANIA SYNOD

BORTNER, NORMAN L. From Millville parish, Pa. To York Springs parish, York Springs, Pa.

HORICK, PAUL J. From Upper Bermudian

parish, Pa. To Newry parish, Newry, Pa.

### NEW YORK SYNOD

SPROCK, JOHN H. From Epiphany Church, Bronx, N. Y. To Zion Church, Utica, N. Y. 1214 Walnut St.

### PACIFIC SYNOD

BERNER, HOMER W. To Pocatello, Idaho, to organize new congregation. Pocatello Heights, Apt. 7-G, Pocatello.

### VIRGINIA SYNOD

GANSKOPP, ELMER H. From Knox-Monroe parish, Knoxville, Tenn. To Burkes Garden parish, Burkes Garden, Va.

LEONARD, H. BELK. From St. John's Church, Louisville, Miss. To Kimberlin parish, Rural Retreat, Va.

## ULC CALENDAR

### MAY

17. Brotherhood Convention, Northwest Synod. St. John's Church, Minneapolis
20. Brotherhood Convention, New York Synod. Grace-St. Paul's Church, New York City
20. Brotherhood Convention, Maryland Synod. Church of the Abiding Presence, Gettysburg, Pa.
- 22-24. Maryland Synod. Church of the Abiding Presence, Gettysburg, Pa.
- 22-24. WMS Convention, Iowa Synod. First Church, Iowa City
- 22-25. Iowa Synod. First Church, Iowa City
- 22-25. Central Pennsylvania Synod. First Church, Altoona
- 22-25. Pittsburgh Synod. First Church, Greensburg, Pa.
- 22-25. Illinois Synod. St. Mark's Church, Washington
- 22-25. Ministerium of Pennsylvania. Jefferson Hotel, Atlantic City, N. J.
23. Auxiliary, Southern Seminary, Columbia, S. C.
24. Luther League Convention, Nova Scotia Synod. Resurrection Church, Halifax
24. Brotherhood Convention, Central Pennsylvania Synod. Jaffa Mosque, Altoona
24. Brotherhood Convention, Illinois Synod.

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St. Mark's Church, Washington

- 26-28. Luther League Convention. New York State. St. John's Church, Albany
28. Brotherhood Convention. Kansas Synod. Camp Wa-Shun-Ga
- 30-1. Wartburg Synod. St. Peter's Church, Arenzville, Ill.

#### JUNE

- 5-8. New York Synod. Trinity Church, Kingston
- 6-9. Canada Synod. Trinity Church, Tavistock, Ontario
- 6-9. Slovak-Zion Synod. Holy Trinity Church, Philadelphia
12. ULCA Commission of Adjudication. Muhlenberg Building, Philadelphia
- 14-15. Women's Guild Convention. Wittenberg College, Springfield, Ohio
- 16-18. Luther League Convention. Wisconsin State. Fond du Lac
- 21-23. Luther League Convention. Kentucky-Tennessee Synod. Newport, Ky.
- 21-23. New Jersey Synod. Trinity Church, Trenton



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# in conclusion . . . . .

LAST WEEK I had a visit in my office from two women whose names are famous in our church: Erva Moody and Maud Powlas. They're home from the front line.

Miss Moody is one of the ULC missionaries who stayed in Tsingtao, China, when Communists captured the city. Maybe they would be shot at sunrise for all they knew when they decided to stay. Some missionaries had been killed in China.

Things haven't been too bad, Miss Moody said. Work at the hospital and school continues. But there have been constant small difficulties . . . refusal of permission for missionaries to travel even short distances . . . questioning about titles to the property . . . recently radios were taken from Tsingtao missionaries and they can't hear "the voice of America" anymore.

It's a war of nerves. People in the street circulate fantastic rumors. "An American plane flew over today . . ." Churches can continue in a small way (for one reason, because they have American dollars to spend), but they are restricted and can't work very effectively. But as long as the Americans stay they can help the Chinese Christians to hold to some connection with the world church.

Miss MOODY became ill and decided to return home. Miss Powlas is home from Japan for six months. She was among the first to return to that ruined country after the war.

There are so many widows in Japan, she said. Their husbands were killed. These women can't get sufficient employment to support their children. Youngsters 12 to 14 years old forage for themselves and soon become tough characters.

This woman from America would embrace them all in her limitless love, and heal and restore their wounded souls in her Master's name. If there were 10,000 such American women in Japan (there aren't 10,000 women like Miss Powlas anywhere, but if there were . . .) a great impulse would be set in motion which would have endless results.

THIS IS THE Christian foreign policy—to go out with the Christian gospel and Christian love to the whole world. But we have made our missionary enterprise a little thing, with a small company on the front line, poorly supported, instead of a great thing with all our resources behind it.

These two women who came to my office, along with about 120 other women and 70 men, are the total United Lutheran Church front-line force in Africa, Asia, and South America. The work they do, plus expense for equipment, buildings, and so forth, costs about a million and a half dollars this year.

All the people and all the money we could supply for missionary enterprise wouldn't be worth much unless there is a driving Christian enthusiasm and love in the whole business. But that spirit will show up in the mission field only to the extent that we feel it at home.

There's a hymn, *Christ for the world we sing*. I don't like it because it jingles, but it has the right idea. We Christians have an assignment from our Lord, to go after the world, and not be content merely with Brooklyn, New York, Peoria, Illinois, and a few other places. (We haven't got Brooklyn or Peoria yet, either, but that's part of a "Conclusion" about home missions.)

—ELSON RUFF

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